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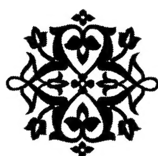


An Abridgment of the Rulings & Regulations Pertaining to THE FUNERAL RITES

Shaykh Muḥammad Nāṣir al-Dīn al-Albānī (d.1420H)



تلخيص أحكام الجنائز



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Transliteration Table

Consonants

ء	'	د	d	ض	ḍ	ك	k
ب	b	ذ	dh	ط	ṭ	ل	l
ت	t	ر	r	ظ	ẓ	م	m
ث	th	ز	z	ع	ʿ	ن	n
ج	j	س	s	غ	gh	هـ	h
ح	ḥ	ش	sh	ف	f	و	w
خ	kh	ص	ṣ	ق	q	ي	y

Vowels

Short	ـَ	a	ـِ	i	ـُ	u
Long	ـَا	ā	ـِي	ī	ـُو	ū
Diphthongs	ـَوْ	aw	ـَيْ	ay		

عَزَّوَجَلَّ	The Mighty and Majestic.
سُبْحَانَهُۥوَتَعَالَىٰ	The Sublime and Exalted.
صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ	May Allāh make good mention of His Prophet in the highest company and grant him safety in this life and the next.
رَضِيَٱللَّهُعَنْهُ	May Allāh be pleased with him.
رَحِمَهُٱللَّهُ	May Allāh show mercy to him.
عَلَيْهِٱلسَّلَامُ	Peace be upon him.

Introduction

All praise is for Allāh. We praise Him, seek His help and seek His forgiveness. We seek refuge with Allāh from the evil of our souls and from our bad deeds. Whomsoever Allāh chooses to guide, no one can misguide; and whomsoever He misguides, no one can guide. I bear witness that there is nothing worthy of worship in truth except Allāh, alone without any partners; and I bear witness that Muḥammad is His servant and (final) Messenger. As to proceed:

Indeed, the benefit of easily referring to the book, *Aḥkām al Janā'iz*[1], has required me to summarize it and simplify its rulings for anyone who desires to return back to it and get a quick, general overview about it, especially at the time of calamity, such as the passing of one's relative or loved one.

It is not hidden from anyone that returning back to my book, *Aḥkām al-Janā'iz wa Bida'uhā*, reading it in its entirety and encompassing all of the necessary rulings stated therein under these circumstances is not easy, save for a small number of people. For this reason, I chose to summarize it and simplify its benefits for the common reader.

With this I would have accomplished the wish of the dear brother who was the reason behind authoring *al-Aḥkām*, as I mentioned in the introduction. It was a desire also shared by many others who have love for the Prophetic *Sunnah* and yearn for its revival, no matter where they are in the world, from the Arabs and non-Arabs.

[This demand reached such a level] that some of them in Egypt embarked upon summarizing the book without my consent or my

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1 **[TN]** Shaykh al-Albānī's original work is titled '*Aḥkām al-Janā'iz wa Bida'uhā* (Rulings & Regulations Pertaining to the Funeral Rites, and the Innovations Related to Them).

knowledge, and perhaps they only intended behind that the reward of the Hereafter. (I say this) because many publishers and printers have begun to steal my works and print them for the sole purpose of business, and to consume illegal profits from it. Insolence has reached some of them to the point that they printed on one of the books *Maktab al-Islāmī*, and by doing this they are lying and deceitful.

We used to—and continue to do so—complain about stealing (the copyright) of books and then printing them by offset printing. Amazingly, you find the boldness of these individuals reaching the level that they print them by typesetting [the text] and printing them from anew. On top of that, they deceive the people to make them think that it is from the *Maktab al-Islāmī* by printing its name on the cover.

It has also reached me that some of them have given a *fatwā* permitting the stealing of books (i.e. intellectual properties and copyrights) and selling them without consent from their authors or publishers. This is disgraceful oppression and dishonorable exploitation of the efforts of others such as the authors and publishers, who took authoring and publishing as a means, which is from the most noble means of earning lawful provisions.

So how can it befit a Muslim, even a disbeliever, to cut off their provisions and consume the profits of their efforts and hard work? Rather (to have the audacity) to give a *fatwā* that it is permissible?! By Allāh, it is one of the great calamities! What is amazing is that even the non-Muslim Westerners are aware of this oppression. Thus, they pass laws to protect the rights of authors and publishers to place a barrier between the thieves and their oppression, whilst some Muslims do not pay attention to this.

This is while they know that oppression of any sort is absolutely forbidden in their religion, such as is found in His statement, the Most High, in the *ḥadīth Qudsī*:

> "O My slaves, indeed I have made oppression forbidden upon Myself, and I have made it forbidden amongst you, so do not oppress one another." Reported by Muslim in his *Ṣaḥīḥ*.

Also in the statement of the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ):

> "Beware of oppression, because oppression is darkness on the Day of Resurrection." Reported by Bukhārī and Muslim.

I have heard some of the simpletons, who do not possess understanding, allow the likes of this stealing with the claim that it is spreading of knowledge! Allāh knows that the concern of these thieves is not to spread knowledge; rather, their only concern is to amass wealth through the hard work of others.

The proof for this is that they may print books that contain knowledge based contents or a school of jurisprudence, which does not even appeal to them, but they only do so because of their knowledge that they will sell and the people will hasten to (buy) them. Furthermore, they still proceed to print these books and steal them, acting by the principle of those who have no good with them: The goal justifies the means. Allāh, the Most High, will bring them to account.

﴿ وَيَوْمَ يَعَضُّ ٱلظَّالِمُ عَلَىٰ يَدَيْهِ يَقُولُ يَٰلَيْتَنِى ٱتَّخَذْتُ مَعَ ٱلرَّسُولِ سَبِيلًا ﴿٢٧﴾ ﴾

"And remember the day when the oppressor will bite on his hands and say how I wish I had taken a path along with the Messenger." [Sūrah al-Furqān 25:27]

Know, O reader, that in this summarized version I omitted citing the references of the *aḥādīth*, sufficing with the [citations present] in the original version, due to the fact I made it a stipulation to only include in it authentic narrations, as is our normal practice in all our works—and all praise is for Allāh, always and forever.

I also omitted some things from the text and much of the commentary that does not have a strong and direct connection to the subject of the book. Similarly, I added a few benefits, which cannot be found in the original version.

I ask Allāh, the Most High, to benefit the Muslims through this (book) and to make it just like the original version and all my other books, aiding them to follow the Book and the *Sunnah* and to live a life upon Islām, which there is no true way to it except through beneficial knowledge and righteous actions.

Indeed, He is All Hearing, All Knowing.

Amman- Jordan 13th of *Jumādā al-Ākhirah*,
in the year 1402 after the *Hijrah* [April 1982]
Muḥammad Nāṣir al-Dīn al-Albānī



Chapter One
What Is Obligatory Upon the Sick

1- It is upon the sick person to be pleased with the divine preordainment of Allāh, to be patient with His decree and to have good thoughts about his Lord. This is better for him because of his statement (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ):

عجبا لأمر المؤمن، إن أمره كله خير وليس ذلك لأحد إلا المؤمن، إن أصابته سراء شكر فكان خيرا له، وإن أصابته ضراء صبر فكان خيرا له

> "How amazing is the affair of the Believer. All of his affair is nothing but good. This is only for the believer. If good befalls him he is thankful and that is better for him, and if misfortune befalls him he is patient and that is better for him."

Also his statement (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ):

> "Let not one of you die except that he has good thoughts about Allāh."

2- It is incumbent that one has a proper balance of fear and hope. He fears Allāh's punishment because of his sins and at the same time hopes for the mercy of his Lord. This is due to the well-known *ḥadīth* of Anas collected by Tirmidhī and others:

> "The Prophet entered upon a young man while he was dying and he said to him, 'How do you find yourself?'
>
> He said, 'By Allāh, O Messenger of Allāh, I have hope in Allāh and I am fearful because of my sins.'

The Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) said:

لا يجتمعان في قلب عبد في مثل هذا الموطن إلا أعطاه الله ما يرجو وأمنه مما يخف

'These two things are not gathered within the heart of the slave during a time such as this except Allāh will give him what he hopes for and give him safety from what he fears.'"

3- No matter how severe his sickness may become, it is not permissible for him to wish for death.

(It has been reported in a *ḥadīth*):

فإن كان لا بد فاعلا فليقل: اللهم أحيني ما كانت الحياة خيرا لي وتوفني إذا كانت الوفاة خيرا لي

"If it is a must that one does so, then let them say: 'O Allāh keep me alive so long as living is better for me, and take my soul so long as death is better for me.'"

4- If he has upon him rights due to others, then he must return them to their respective owners, if it is easy for a person to do that. If not, then he should write a bequest, because he (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) commanded with that.

5- It is incumbent to hasten to [write] the likes of this bequest.

ما حق امرئ مسلم يبيت ليلتين وله شيء يريد أن يوصي فيه إلا ووصيته مكتوبة عند رأسه

"It is not for a Muslim person to sleep two nights while they have something they want to bequeath,

except that their bequest is written (lying) next to their head."

Ibn 'Umar (رَضِيَ ٱللَّهُ عَنْهُ) said,

"A night has not passed since I heard the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) say that except I had with me my bequest."

6- It is obligatory to bequeath to the relatives who cannot receive inheritance from the person. This is due to the statement of Allāh (تَبَارَكَ وَتَعَالَىٰ):

﴿ كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ ٱلْمَوْتُ إِن تَرَكَ خَيْرًا ٱلْوَصِيَّةُ لِلْوَٰلِدَيْنِ وَٱلْأَقْرَبِينَ بِٱلْمَعْرُوفِ حَقًّا عَلَى ٱلْمُتَّقِينَ ﴿١٨٠﴾ ﴾

"It is prescribed for you, when death approaches any of you, if he leaves wealth, that he make a bequest to parents and next of kin, according to reasonable manners. (This is) **a duty upon al-Muttaqūn** (the pious)**."** [Sūrah al-Baqarah 2:180]

7- One can bequeath one third of his wealth, and it is not permissible to exceed that. Rather, it is better to bequeath less, due to the *ḥadīth* of Sa'd Ibn Abī Waqqāṣ (رَضِيَ ٱللَّهُ عَنْهُ), which is collected in the two *Ṣaḥīḥs*:

"I was with the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) during the farewell *Ḥajj*, and I fell ill to the point I was on the brink of death. The Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) visited me, so I said to him, 'O Messenger of Allāh, I have an abundance of wealth and there is no one to inherit it from me except my one daughter; should I bequeath two thirds of my wealth?' He said, 'No.' I said, 'Well, then half (of my wealth)?' He said, 'No.' I said, 'Then a third of my wealth?' He said,

الثلث والثلث كثير، إنك يا سعد أن تدع ورثتك الأغنياء خير لك من أن تدعهم عالة يتكففون الناس –وقال بيده- إنك يا سعد لن تنفق نفقة تبتغي بها وجه الله تعالى إلا أجرت عليها، حتى اللقمة تجعلها في في امرأتك

> "Bequeath a third, and a third (is even) much. O Sa'd, verily that you leave those who inherit from you rich is better than leaving them in poverty, seeking handouts from the people. And he said, (indicating) with his hand: 'O, Sa'd, you will not spend anything (from your wealth) seeking thereby the Face of Allāh, the Most High, except you will be rewarded for it, even the food that you place in your wife's mouth.'"

He (Sa'd) said, "And thus it was afterwards, it was permissible to bequeath a third."

Additionally, the statement of Ibn 'Abbās (رَضِيَ ٱللَّهُ عَنْهُ):

> "I would like that the people lessen from one third to one fourth in the bequest, because the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) said: 'A third is too much.'"

8- One should have two just, upright Muslim men bear witness upon that (i.e. the bequest). If they are unavailable, then two men from the disbelievers, with the condition that if there is any doubt regarding their testimony that it be verified according to the clarification that has come in the statement of Allāh (تَبَارَكَ وَتَعَالَىٰ):

﴿ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ شَهَـٰدَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ ٱلْمَوْتُ حِينَ ٱلْوَصِيَّةِ ٱثْنَانِ ذَوَا عَدْلٍ مِّنكُمْ أَوْ ءَاخَرَانِ مِنْ غَيْرِكُمْ إِنْ أَنتُمْ ضَرَبْتُمْ فِى ٱلْأَرْضِ فَأَصَـٰبَتْكُم مُّصِيبَةُ ٱلْمَوْتِ ۚ تَحْبِسُونَهُمَا مِنۢ بَعْدِ ٱلصَّلَوٰةِ فَيُقْسِمَانِ بِٱللَّهِ إِنِ ٱرْتَبْتُمْ لَا

نَشۡتَرِي بِهِۦ ثَمَنٗا وَلَوۡ كَانَ ذَا قُرۡبَىٰ وَلَا نَكۡتُمُ شَهَٰدَةَ ٱللَّهِ إِنَّآ إِذٗا لَّمِنَ ٱلۡأٓثِمِينَ ﴿١٠٦﴾
فَإِنۡ عُثِرَ عَلَىٰٓ أَنَّهُمَا ٱسۡتَحَقَّآ إِثۡمٗا فَـَٔاخَرَانِ يَقُومَانِ مَقَامَهُمَا مِنَ ٱلَّذِينَ ٱسۡتَحَقَّ
عَلَيۡهِمُ ٱلۡأَوۡلَيَٰنِ فَيُقۡسِمَانِ بِٱللَّهِ لَشَهَٰدَتُنَآ أَحَقُّ مِن شَهَٰدَتِهِمَا وَمَا ٱعۡتَدَيۡنَآ إِنَّآ
إِذٗا لَّمِنَ ٱلظَّٰلِمِينَ ﴿١٠٧﴾ ذَٰلِكَ أَدۡنَىٰٓ أَن يَأۡتُواْ بِٱلشَّهَٰدَةِ عَلَىٰ وَجۡهِهَآ أَوۡ يَخَافُوٓاْ أَن تُرَدَّ
أَيۡمَٰنُۢ بَعۡدَ أَيۡمَٰنِهِمۡۗ وَٱتَّقُواْ ٱللَّهَ وَٱسۡمَعُواْۗ وَٱللَّهُ لَا يَهۡدِي ٱلۡقَوۡمَ ٱلۡفَٰسِقِينَ ﴿١٠٨﴾

"O you who believe! When death approaches any of you, and you make a bequest, then take the testimony of two just men of your own folk or two others from outside, if you are traveling through the land and the calamity of death befalls you. Detain them both after al-Ṣalāh (the **prayer), (then) if you are in doubt** (about their truthfulness), **let them both swear by Allāh** (saying): **"We wish not for any worldly gain in this, even though he** (the beneficiary) **be our near relative. We shall not hide Testimony of Allāh, for then indeed we should be of the sinful." If then it gets known that these two had been guilty of sin, let two others stand forth in their places, nearest in kin from among those who claim a lawful right. Let them swear by Allāh** (saying): **"We affirm that our testimony is truer than that of both of them, and that we have not trespassed** (the truth), **for then indeed we should be of the wrong-doers." That should make it closer** (to the fact) **that their testimony would be in its true nature and shape** (and thus accepted), **or else they would fear that** (other) **oaths would be admitted after their oaths. And fear Allāh and listen** (with obedience to Him). **And Allāh guides not**

the people who are al-Fāsiqūn (the rebellious and disobedient)**."**[1] [Sūrah al-Mā'idah 5:106-108]

9- As for leaving a bequest for the parents and relatives who are already (Islamically) designated to inherit from the deceased, then it is impermissible because it has been abrogated by the verses of inheritance. Likewise, the Messenger of Allāh (ﷺ) clarified this with the utmost clarity in his sermon during the farewell *Ḥajj*.

He said:

إن الله أعطى كل ذي حق حقه فلا وصية لوارث

> "Indeed, Allāh has given everyone who has a right to inheritance their due right. Therefore, there is no bequeathing to the one already designated a share of inheritance."

10- It is prohibited to bring any harm [to others] by way of the bequest, such that one bequeaths that some (family members) already designated to inherit be prevented from doing so, or to prefer some of them over others.

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[1] Meaning: If an investigation reveals that the two witnesses who gave the oath are guilty of sin due to lying and concealing [the truth in their] testimony, or by deceit and concealing some of the inheritance whilst they were both trusted in this affair, then it is obligatory—or that which is to be implemented—to ensure that those who are deserving receive their rights is for the oath to be taken by the inheritors (of the deceased).

This occurs by two other men from the family of the deceased, who inherit from him, taking the place of the (former) two, who were both guilty of sin by wronging them and deceiving them. This is what is found in *Tafsīr al-Minār*. For the entire study, refer to Volume 7, Page 222.

This is due to the statement of Allāh (تَبَارَكَ وَتَعَالَى):

﴿لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ ٱلْوَٰلِدَانِ وَٱلْأَقْرَبُونَ وَلِلنِّسَآءِ نَصِيبٌ مِّمَّا تَرَكَ ٱلْوَٰلِدَانِ وَٱلْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ ۚ نَصِيبًا مَّفْرُوضًا ۝٧﴾

"There is a share for men and a share for women from what is left by parents and those nearest related, whether the property be small or large – a legal share." [Sūrah al-Nisā' 4:7]

Then He said,

﴿مِنۢ بَعْدِ وَصِيَّةٍ يُوصَىٰ بِهَآ أَوْ دَيْنٍ غَيْرَ مُضَآرٍّ ۚ وَصِيَّةً مِّنَ ٱللَّهِ ۗ وَٱللَّهُ عَلِيمٌ حَلِيمٌ﴾

"After payment of legacies he (or she) **may have bequeathed or** (after) **debts, so that no loss is caused** (to anyone). **This is a Commandment from Allāh; and Allāh is Ever All-Knowing, Most-Forbearing."** [Sūrah al-Nisā' 4:12]

Also due to his statement (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ),

لا ضرر ولا ضرار ومن ضار ضاره الله ومن شاق شاقه الله

"There should neither be harming nor reciprocating harm. Whoever harms (others) Allāh will bring harm to them; and whoever makes things difficult (on others), Allāh will make things difficult for them."

11- The oppressive and unjust bequest is rejected, due to his statement (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ):

من أحدث في أمرنا ما ليس منه فهو رد

"Whoever innovates in our matter what is not from it, then it is rejected."

12- Due to the fact that many people in this time are overcome by innovations in their Religion, especially matters pertaining to funerals, it is obligatory for the Muslim to bequeath that their body be prepared and buried upon the *Sunnah*, acting in accordance to the statement of Allāh, the Most High:

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ قُوٓا۟ أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا ٱلنَّاسُ وَٱلْحِجَارَةُ عَلَيْهَا مَلَٰٓئِكَةٌ غِلَاظٌ شِدَادٌ لَّا يَعْصُونَ ٱللَّهَ مَآ أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٦﴾ ﴾

"O you who believe! Ward off from yourselves and your families a Fire (Hell) **whose fuel is men and stones, over which are** (appointed) **angels stern** (and) **severe, who disobey not,** (from executing) **the Commands they receive from Allāh, but do that which they are commanded."** [Sūrah al-Taḥrīm 66:6]

For this reason, the companions of the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) would bequeath that, and there are plenty of narrations from them relating to this which we mentioned. So, refer to the original work [i.e. the book this was summarized from].

From that is what is narrated upon Ḥudhayfah who said:

> "When I die, do not inform anyone about me. For I fear that it will fall under wailing, and I heard the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) forbid wailing."

Thus, al-Nawawī (رَحِمَهُ ٱللَّهُ) said in his book al-Adhkār:

> "It is highly recommended for one to advise them to refrain from the innovations that customarily occur at the funerals. One should (always) emphasize that time and again."



Chapter Two
Inducing the One on the Verge of Death to Say Lā Ilāha Illā Allāh (al-Talqīn)

13- If death approaches a person, it is upon those in their presence to do the following:

a- To instruct them to pronounce the *Shahādah*, due to his statement (ﷺ):

لقنوا موتاكم لا إله إلا الله، من كان آخر كلامه لا إله إلا الله عند الموت دخل الجنة يوما من الدهر، وإن أصابه قبل ذلك ما أصابه"

"Instruct those who are dying amongst you to say *Lā Ilāha Illā Allāh*. Whosever's last words are *Lā Ilāha Illā Allāh* when they die will inevitably enter Paradise one day, even if they are punished (due to some sins) before that."

b & c- To supplicate for the deceased and to only say good things in their presence.

This is due to his statement (ﷺ):

إذا حضرتم المريض أو الميت، فقولوا خيرا فإن الملائكة يؤمنون على ما تقولون

"If you are in the presence of the sick or the deceased, only say good things, for verily the Angels say *Āmīn* to what you say."

14- *Al-Talqīn* does not mean that one mentions the *Shahādah* in the presence of the one dying so that they can hear it; rather, it is to instruct them to say it, in opposition to what is thought by some people.

The evidence for this is the *ḥadīth* of Anas (رَضِيَٱللَّهُعَنْهُ):

> "The Messenger of Allāh (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) visited a sick man from the *Anṣār* and he said to him,
>
> 'O maternal uncle say *Lā Ilāha Illā Allāh.*' So the man said, 'Do you mean maternal uncle or paternal uncle?' So (the Prophet) said, '(No), maternal uncle.' The man said, 'Is it better for me that I say *Lā Ilāha Illā Allāh*?' The Prophet (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) said, 'Yes.'"

15- As for reciting Sūrah *Yā Sīn* in their presence and placing them in the direction of the *Qiblah*, there is no authentic *ḥadīth* in this regard.

Saʿīd Ibn al-Mūsāyyib disliked that (the deceased) be turned towards it. He said about this:

> "Is not the deceased already a Muslim!?"

Zurʿah Ibn ʿAbd al-Raḥmān narrated that he witnessed Saʿīd Ibn al-Mūsāyyib whilst he was sick, and Abū Salamah Ibn ʿAbd al-Raḥmān was with him. Saʿīd passed out. Abū Salamah then ordered that his bed be turned toward the *Kaʿbah*. Saʿīd woke up and he said:

"Did you turn my bed around!?" They said, "Yes." So Saʿīd turned to Abū Salamah and said, "And was it done per your knowledge?" He said: "I am the one who ordered them to do so." Upon that, Saʿīd ordered that his bed be turned back around how it was.

16- There is no problem for the Muslim to visit a dying disbeliever in order to call them to Islām, hoping they will accept, due to the *ḥadīth* of Anas (رَضِيَ اللَّهُ عَنْهُ) who said:

> "There was a Jewish boy who used to serve the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and he fell sick. So, he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) went to visit him, and he sat near his head and said to him, 'Accept Islām.' He looked at his father who was with him, so his father said to him, 'Obey Abul Qasim (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).' Thus, the boy accepted Islām. The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) left whilst saying:
>
> الحمد لله الذي أنقذه من النار
>
> 'All praise belongs to Allāh who saved him from the Hellfire.'
>
> And when the boy died he said, 'Pray over your companion.'"



Chapter Three
That Which Is Incumbent Upon Those Who Are Present Following Someone's Death

17- When a person passes and surrenders their soul, then the following is upon those present:

a & b- To close their eyes and to supplicate for them, due to the *ḥadīth* of Umm Salamah who said:

> "The Messenger of Allāh (ﷺ) entered upon Abū Salamah (after he died) and his eyes were open, so he closed them and said,
>
> 'When the soul is taken, the eyesight follows it.' People from his family became agitated, so he said,
>
> لا تدعوا على أنفسكم إلا بخير فإن الملائكة يؤمنون على ما تقولون
>
> 'Do not supplicate against yourselves except with that which is good, for the Angels say *Āmīn* after what you say.'
>
> Then he said,
>
> اللهم اغفر لأبي سلمة وارفع درجته في المهديين واخلفه في عقبه في الغابرين واغفر لنا وله يا رب العالمين وافسح له في قبره ونور له فيه
>
> 'O Allāh, forgive Abū Salamah, raise his rank amongst those rightly guided and take care of his

> progeny who remain alive; forgive us and him, O Lord of all creation, and make spacious for him his grave and give him light in it.'"

c- Cover the deceased with a garment that conceals their whole body, due to the *ḥadīth* of ʿĀʾishah (رَضِيَ ٱللَّهُ عَنْهَا) who said:

> "When the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) passed away, he was shrouded with a Yemeni cloak."

d- This applies to those who do not die as a *Muḥrim* (i.e. in the ritual state of performing *Ḥajj* or *ʿUmrah*), because the *Muḥrim's* head or face is not covered, due to the *ḥadīth* of Ibn ʿAbbās (رَضِيَ ٱللَّهُ عَنْهُمَا):

> "While a man was standing upon ʿArafah, he fell off his riding mount and the mount broke his neck, killing him instantly. The Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) said,

> اغسلوه بماء وسدر وكفنوه في ثوبين (وفي رواية: في ثوبيه اللذين أحرم فيهما) ولا تحنطوه (وفي رواية: لا تطيبوه) ولا تخمروا رأسه (ولا وجهه) فإنه يبعث يوم القيامة ملبيا

> "Wash him with water and *Sidr* [lotus blossoms] and shroud him in two garments (in another wording: In the two garments that he assumed the ritual state of Iḥrām). Do not oil with scent and do not cover his head (or his face), for verily he will be resurrected on the Day of Judgement reciting the *Talbiyyah*."

e- To hasten the preparation of the body and the burial when death is evident, due to the *ḥadīth* of Abū Hurayrah (رَضِيَ ٱللَّهُ عَنْهُ):

> "Hasten with the *Janāzah (funeral rites)*..." To the end of the *ḥadīth.*

The entire *ḥadīth* will be mentioned in point 50.

f- To bury them in the land that they died and not to transport them to another (land), as this negates hastening [to bury the deceased] which was commanded in the ḥadīth of Abū Hurairah that has preceded.

For this reason, ʿĀʾishah said when her brother died in *Wādī al-Ḥabashah* and he was carried from that place:

> "I find nothing is bothering me, or nothing is grieving me, except that I would have loved for him to be buried in the place (he had died)."

Al-Nawawī said in his book, *al-Adhkār*,

> "If one bequeaths to be transported to another land, the bequest is not honored. This is because transporting (the body) is prohibited according to the correct opinion, which was stated by the majority and explicitly stated by the scholars renowned for their research and verification."

g- Some people from amongst them should hasten to pay the debts of the deceased from their [the deceased's] own money, even if it consumes all of it. If they did not leave any money, it is upon the Islamic country to pay it on their behalf, if they were striving to pay the debt off.

If (the state) does not do so and some individuals voluntarily (offer to pay), then this is permissible. There are *aḥādīth* discussing this issue that can be found in the original work.

Chapter Four
That Which Is Permissible for Those Present and Other Than Them

18- It is permissible for them to uncover the face of the deceased and kiss them between the eyes, because Abū Bakr kissed the Prophet (ﷺ) after he died; and (it is permissible) to cry for (a maximum of) three days. This is based [on aḥādīth], from them the *ḥadīth* of ʿĀʾishah (رَضِيَ اللَّهُ عَنْهَا) who said:

> "Abū Bakr (رَضِيَ اللَّهُ عَنْهُ) came on his horse from his home in *al-Sunḥ*. He dismounted and entered the *Masjid* (and ʿUmar was speaking to the people). He did not speak to the people until he entered upon ʿĀʾishah (رَضِيَ اللَّهُ عَنْهَا), then he approached the Prophet (ﷺ) and he was covered in a *Ḥibrah (Yemeni)* cloth. He removed the covering from his face, then bent down and kissed him (between his two eyes) and then began to cry. He said: "May my mother and father be ransomed for you, O Prophet of Allāh. Allāh will not cause you to taste death twice. As for the death that is upon you now, it has already overtaken you. (In another wording: You have experienced the death in which after it you will never die.)"

Also the *ḥadīth* of ʿAbdullāh Ibn Jaʿfar (رَضِيَ اللَّهُ عَنْهُ):

> "The Prophet (ﷺ) allowed for the family of Jaʿfar three days for mourning before coming to them, then he came to them and said: 'Do not cry over my brother after today…'"

The entire wording will be mentioned when discussing *al- Taʿziyah* (i.e. consoling the family of the deceased).

The *ḥadīth* of Anas (رَضِيَٱللَّهُعَنْهُ) who said:

> "We entered with the Messenger of Allāh (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) upon Abū Sayf, who was the husband of Ibrāhīm's wet nurse. The Messenger of Allāh (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) took Ibrāhīm and kissed him and smelled him. Later we entered upon him again and Ibrāhīm was in his last breaths, so the eyes of the Messenger of Allāh (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) began to flow with tears. ʿAbd al-Raḥmān Ibn ʿAwf said: 'Even you (are crying), O Messenger of Allāh?' So he said: 'O Ibn ʿAwf, verily this is mercy.'"

Then he wept more and said:

إن العين تدمع والقلب يحزن ولا نقول إلا ما نرضي ربنا وإنا بفراقك يا إبراهيم لمحزونون

> "The eyes shed tears and the hearts feel sadness, and we will not say except what pleases Allāh. Indeed, we are sad by your departing, O Ibrāhīm."



Chapter Five
What Is Obligatory Upon the Relatives of the Deceased

19- Two things are obligatory upon the relatives of the deceased when news reaches them of the death of their relative:

The First: To have patience and be pleased with the Decree (of Allāh), due to Allāh's statement:

﴿ وَلَنَبۡلُوَنَّكُم بِشَيۡءٖ مِّنَ ٱلۡخَوۡفِ وَٱلۡجُوعِ وَنَقۡصٖ مِّنَ ٱلۡأَمۡوَٰلِ وَٱلۡأَنفُسِ وَٱلثَّمَرَٰتِۗ وَبَشِّرِ ٱلصَّٰبِرِينَ ١٥٥ ٱلَّذِينَ إِذَآ أَصَٰبَتۡهُم مُّصِيبَةٞ قَالُوٓاْ إِنَّا لِلَّهِ وَإِنَّآ إِلَيۡهِ رَٰجِعُونَ ١٥٦ أُوْلَٰٓئِكَ عَلَيۡهِمۡ صَلَوَٰتٞ مِّن رَّبِّهِمۡ وَرَحۡمَةٞۖ وَأُوْلَٰٓئِكَ هُمُ ٱلۡمُهۡتَدُونَ ١٥٧ ﴾

> **"And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to al-Sābirīn** (the patient ones, etc). **Who, when afflicted with calamity, say: "Truly! To Allāh we belong and truly, to Him we shall return." They are those on whom are the Salawāt** (i.e. blessings, etc) (i.e. who are blessed and will be forgiven) **from their Lord, and** (they are those who) **receive His Mercy, and it is they who are the guided-ones."** [Sūrah al-Baqarah 2:155-157]

And due to the *ḥadīth* of Anas (رَضِيَ ٱللَّهُ عَنْهُ) who said:

"The Messenger of Allāh (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) passed by a woman standing by a grave crying, so he said to her, 'Fear Allāh and be patient.' Upon that she said, 'Go away from me, you have not been tested with my calamity.' He (Anas) said, 'And she did not know who he was.' Then it was said to her that it was the Messenger of Allāh (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ), so it was as if death struck her. She came to the door of the Messenger of Allāh (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) and did not find anyone guarding his door. She said, 'O Messenger of Allāh, I did not know it was you.' So the Messenger of Allāh (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) replied,

إن الصبر عند أول الصدمة

'Verily patience is when the calamity first strikes.'"

Being patient upon the passing of one's children entails an enormous reward, and regarding this there are many *aḥādīth* and I will mention a few of them:

Firstly:

ما من مسلمين يموت لهما ثلاثة من الولد لم يبلغوا الحنث إلا أدخلهم الله وأبويهم الجنة بفضل رحمته، قال: ويكونون على بابا من أبواب الجنة فيقال لهم: ادخلوا الجنة، فيقولون: حتى يجيء أبوانا فيقال لهم: ادخلوا الجنة أنتم وأبواكم بفضل رحمة الله

"There are no two Muslims whom three of their children die and have not reached puberty, except Allāh will enter them and their parents into the Paradise by the blessing of Allāh's mercy. They [i.e. the children] will be at one of the gates of Paradise

> and it will be said to them: 'Enter Paradise.' They will say: '(Not) until our parents come.' It will be said to them: 'Enter Paradise, you and your parents by the blessings of Allāh's mercy.'"

Secondly:

> "Any woman who loses three of her children, they will be a veil for her from the Hellfire." A woman then asked: 'What about two?' He said: "Even two."

The Second: To say the *Istirjā'*, and this is that one says:

> "Verily, to Allāh we belong and to Him we shall return [*Innā lillāhi Wa Innā Ilayhi Rāji'ūn*]."

This is based on the verse that was previously mentioned. One should add to that:

اللهم اجرني في مصيبتي واخلف لي خيرا منها

> "O Allāh, reward me in my affliction and compensate me with something better than it."

20- If a woman leaves off all forms of beautification, mourning over the death of her child or someone else, then this does not contradict having patience, as long as it does not exceed three days. Except if it is over her husband, then she should grieve for four months and ten days, due to the *ḥadīth* of Zaynab Bint Abū Salamah who said:

> "I entered upon Umm Ḥabībah, the wife of the Prophet (ﷺ), and she said: 'I heard the Messenger of Allāh (ﷺ) say:

> 'It is not permissible for a woman who believes in Allāh and the Last Day to mourn over a deceased person for more than three days, except over a husband in which case it is for four months and ten days."
>
> Then I entered upon Zaynab Bint Jaḥsh when her brother died, so she called for some perfume and put some on and said, 'I have no need for perfume, except that I heard the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) say.' Then she mentioned the *ḥadīth*."

21- However, if she does not mourn for other than her husband in order to please her husband and fulfill his needs, then this is better for her. It is hoped that both of them [will attain] an abundant reward because of that, like what happened to Umm Sulaym and her husband, Abū Talḥah al-Anṣāri (رَضِيَ ٱللَّهُ عَنْهُمَا). Their story in this regard is very lengthy, and if it was not for this I would have mentioned it here; however, one can return to the original work (to read it).



Chapter Six
What the Relatives of the Deceased Are Prohibited from Doing

22- The Messenger of Allāh (ﷺ) prohibited a number of things that were practiced by some people—and some continue to commit them—when one of their relatives die. Thus, it is incumbent that one knows them in order to stay away from them, so it is a must to clarify them.

a- *Al-Niyaḥah [wailing]*[1], and there are many *aḥādīth* regarding it that you can find in the original work. From that is his statement (ﷺ):

اثنتان في الناس هما بهم كفر: الطعن في النسب والنياحة على الميت

> "There are two practices present among the people, both of which are (minor) disbelief: Defaming the lineage of others and wailing over the dead."

b & c- Striking the cheeks and ripping the pockets, due to his statement (ﷺ):

ليس منا من لطم الخدود وشق الجيوب ودعوى الجاهلية

> "Whoever strikes his cheeks, rips the pockets and invites to pre-Islamic slogans is not from us."

[1] (*Al-Niyaḥah* or Wailing) is a matter that is beyond crying. Ibn al-ʿArabī said, "*Al-Nawḥ* (i.e. *al-Niyaḥah*) is what the people of *al-Jāhilīyah* would do. The women would stand facing one another and scream loudly. They would pour dirt on their heads and smack their faces." Al-Ubbī reported this in (his explanation) of (*Ṣaḥīḥ*) *Muslim*.

d- Shaving the head, due to the *ḥadīth* of Abū Burdah Ibn Abū Mūsá, who said:

> "Abū Mūsá was afflicted with severe pain and became unconscious while his head was in the room of one of his female relatives. So that woman screamed and he was unable to respond to her with anything. When he awoke, he said, 'I am free from those whom the Messenger of Allāh (ﷺ) is free from. For indeed the Messenger of Allāh (ﷺ) is free from the *Ṣāliqah*[1], the *Ḥāliqah* (one who shaves her head), and the *Shāqah* (the one who rips her clothing).'"

e- Growing the hair long and disheveled (*Nashr al-Sha'r*), due to the *ḥadīth* of a female (companion) who gave the pledge of allegiance (to the Prophet), she said:

> "From the things that the Messenger of Allāh (ﷺ) made incumbent upon us from good in which we took a pledge not to disobey him in was that we do not scratch a face, that we do not wail, that we do not rip a pocket and that we do not let the hair grow (disheveled)."

f- Some men who (only) grow their beards for a few days out of sorrow over the deceased. When those days pass, they resort back to shaving. Letting the beard grow [in this fashion and then shaving it] takes the same rulings as *al-Nashr,* which is something evident. Add to that, this is also an innovation, and he (ﷺ) said:

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[1] She is the one who screams when (she sees or hears) death has overtaken someone.

كل بدعة ضلالة وكل ضلالة في النار

> "Every innovation is a misguidance and all misguidance is in the Hellfire."

Bearing in mind that beautifying oneself by shaving the beard, as the majority of men do today, is a clear and open sin, according to unanimous agreement of the four Imāms and others.

This is because it opposes numerous legislative proofs, and you can find this clarified in *Ādāb al-Zafāf* (p. 118-123).

g- Announcing their death from the pulpits and the likes. This is because this is from *al-Na'ī* (i.e. the impermissible announcement of death). It has been established upon Ḥudhayfah Ibn al-Yamān that:

> "If a family member of his died he would say, 'Do not inform anyone about his (death), for I fear that it will be considered amongst *al-Na'ī* [an announcement of death]. Indeed, I heard the Messenger of Allāh () prohibit *al-Na'ī*.'"

Chapter Seven
The Permissible Naʿī (Announcement of Death)

23- It is permissible to announce someone's death if it is not coupled by what resembles the announcement of the pre-Islamic times of ignorance. It may even be obligatory to do so if there is no one available to carry out his (or her) rights, such as the washing, shrouding, prayer and so forth.

This is due to the *ḥadīth* of Abū Hurayrah:

> "The Messenger of Allāh announced the death of al-Najāshī the day that he died..." To the end of the *ḥadīth*.

24- It is recommended for the one informing of someone's death to request from the people to seek forgiveness for the deceased due to his statement (صَلَّىٰٱللَّهُعَلَيْهِوَسَلَّمَ) to the people in the story regarding his prayer over al-Najāshī:

استغفروا لأخيكم

"Seek forgiveness for your brother."

This issue will come at point number sixty (60) under the seventh matter.

I say: As for the statement of the people today in some lands, "Recite the *Fātiḥah* over the soul of so and so," then this is in opposition to the *Sunnah* that was previously mentioned. Therefore, there is no doubt that it is an innovation. Furthermore, the recitation does not

reach (and benefit) the dead according to the correct opinion, as will soon be discussed—if Allah, the Most High, wills.

Chapter Eight
Signs of a Good Ending

25- The All-Wise legislator has established clear signs by which a good ending may be known—may Allāh decree this for us out of His grace and favor. So whoever dies with one of these signs present, then it is glad tidings for them, and how excellent of glad tidings it is!

The First: Pronouncing the *Shahādah* at the time of death. There are several *aḥādīth* regarding this mentioned in the original work. From them is his statement (ﷺ):

من كان آخر كلامه لا إله إلا الله دخل الجنة

> "Whoever's last statement is *Lā Ilāha Illā Allāh* will enter Paradise."

The Second: Dying with sweat upon the forehead, due to the *ḥadīth* of Buraydah Ibn Huṣayb (رضي الله عنه):

> "That he was in (the land of) Khurasān, and he visited a brother of his who was sick; he found him in the stages of death and surprisingly his forehead was sweating. Upon that he said, '*Allāhu Akbar*, I heard the Messenger of Allāh (ﷺ) say,
>
> موت المؤمن بعرق الجبين
>
> 'The believer dies with sweat upon the forehead.'"

The Third: Dying on the night of *Jumuʿah* or the day of *Jumuʿah*, due to his statement (ﷺ):

ما من مسلم يموت يوم الجمعة أو ليلة الجمعة إلا وقاه الله فتنة القبر

"There is not a Muslim who dies on the day of *Jumuʿah* or the night of *Jumuʿah,* except that Allāh will protect them from the trial of the grave."

The Fourth: Martyrdom on the battlefield. Allāh, the Most High says:

﴿ وَلَا تَحْسَبَنَّ ٱلَّذِينَ قُتِلُوا۟ فِى سَبِيلِ ٱللَّهِ أَمْوَٰتًۢا ۚ بَلْ أَحْيَآءٌ عِندَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾ فَرِحِينَ بِمَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ وَيَسْتَبْشِرُونَ بِٱلَّذِينَ لَمْ يَلْحَقُوا۟ بِهِم مِّنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٧٠﴾ ۞ يَسْتَبْشِرُونَ بِنِعْمَةٍ مِّنَ ٱللَّهِ وَفَضْلٍ وَأَنَّ ٱللَّهَ لَا يُضِيعُ أَجْرَ ٱلْمُؤْمِنِينَ ﴿١٧١﴾ ﴾

"Think not of those who are killed in the Way of Allāh as dead. Nay, they are alive with their Lord, and they have provision. They rejoice in what Allāh has bestowed upon them of His Bounty, rejoicing for the sake of those who have not yet joined them, but are left behind (not yet martyred) **that on them no fear shall come, nor shall they grieve. They rejoice in a Grace and a Bounty from Allāh, and that Allāh will not waste the reward of the believers."** [Sūrah Āl ʿImrān 3:169-171]

And he (صَلَّىٰٱللَّهُعَلَيْهِوَسَلَّمَ) said:

> "The martyr has six things [as a reward] with Allāh: he is forgiven at the first point his blood pours forth, he will see his place in Paradise, he will be protected from the punishment of the grave, he will have safety from the fright of the sound of the trumpet being blown, he will be adorned with a garment of faith, he will be married to the wide eyed women of Paradise (*al-Ḥūr al-'Ayn*), and he will be able to intercede for seventy people from his relatives."

Fifth: Dying while on a military expedition in the path of Allāh, due his statement (صَلَّىٰٱللَّهُعَلَيْهِوَسَلَّمَ):

> "Who do you consider a martyr?" They said: "O Messenger of Allāh, the one who is killed in the path of Allāh is a martyr." He said: "In that case the martyrs of my Ummah are few." They said: "Then who are they, O Messenger of Allāh?" He said:
>
> من قتل في سبيل الله فهو شهيد ومن مات في سبيل الله فهو شهيد ومن مات في الطاعون فهو شهيد ومن مات في البطن فهو شهيد والغريق شهيد
>
> "Whoever is killed in the path of Allāh is a martyr, whoever dies in the path of Allāh is a martyr, whoever dies in a plague is a martyr, whoever dies from a stomach[1] illness is a martyr and whoever drowns is a martyr."

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[1] Meaning the illness of the stomach, which is vomiting and the bloating of the stomach. It also has been said that what is meant is diarrhea; and it

The Sixth: Dying from the plague, and concerning this are narrations; from them:

"The plague is martyrdom for every Muslim."

Seventh: Dying from a stomach disease, and this is due to his statement (صَلَّىٰٱللَّهُعَلَيْهِوَسَلَّمَ) in the *ḥadīth* that already preceded:

> "And whoever dies from a stomach ailment is a martyr."

The Eighth and Ninth: Dying by drowning or [being crushed] by a collapsing structure, due to his statement (صَلَّىٰٱللَّهُعَلَيْهِوَسَلَّمَ):

> "The martyrs are five: the one afflicted by plague, the one afflicted by a stomach disease, the one who drowns[1], the one who dies under a collapsed structure, and the martyred in the path of Allāh."

The Tenth: A woman who dies in her post-natal bleeding because of her child (i.e. after childbirth), due to the *ḥadīth* of ʿUbādah Ibn al-Ṣāmit:

> "The Messenger of Allāh (صَلَّىٰٱللَّهُعَلَيْهِوَسَلَّمَ) visited ʿAbdullāh Ibn Rawāḥah (when he was sick) and he did not move from his bed, so he said: 'Do you know who are the martyrs of my *Ummah?* They said: 'The Muslim who is killed attains martyrdom.' He said,

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has been said that it is referring to the one who generally complained of a stomach illness.

[1] Even if one sailed the seas for trade, so long as he is not indulged in disobedience, and it is assumed that he would be safe (travelling by sea), as was stated by Shaykh al-Islām Ibn Taymīyah in *Majmūʿ al-Fatāwá* (24/293).

> 'Then the martyrs of *Ummah* will be indeed few! The Muslim who is killed attains martyrdom, the plague is martyrdom, and the woman who is killed by her child in her womb attains martyrdom; her child will pull her by his umbilical cord to paradise.'"

The Eleventh and Twelfth: Dying in a fire or due to pleurisy.[1] There are some *aḥādīth* regarding these, the most famous of them is narrated from Jābir Ibn 'Atīk (that the Prophet said):

> "The martyrs are seven, besides the one killed in the path of Allāh. The one who dies in a plague is a martyr, the one who drowns is a martyr, the one who dies from pleurisy is a martyr, the one who dies from stomach disease is a martyr, the one who dies from burning is a martyr, and the woman who dies with *Juma'*[2] (pregnancy) is a martyr."

The Thirteenth: Dying from tuberculosis, due to his statement (ﷺ):

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[1] It is an inflammation of the pleura, which is the moist, double-layered membrane that surrounds the lungs and lines the rib cage.

[2] It comes in (the Book) *al-Nihāyah*:

> "Meaning she dies while a child is in her stomach, and it is also said she is the one who dies whilst still a virgin...And *al-Juma'* means *al-Majmū'*, and it is that she dies with something *Majmū'* (gathered) inside of her, not separated from her, such as a pregnancy or her virginity (is intact)."

I say: The meaning here is no doubt pregnancy, as is evident from the *ḥadīth* in the tenth (point) "her child kills her whilst in her womb."

"Dying in the path of Allāh is martyrdom, the woman who dies from post-natal bleeding is martyrdom, (dying) in a fire is martyrdom, drowning is martyrdom, tuberculosis is martyrdom, and (dying) by a stomach disease is martyrdom."

The Fourteenth: Dying defending one's wealth while they were being robbed, and concerning this there are some *aḥādīth*:

من قتل دون ماله (وفي رواية: من يريد ماله بغير حق فقاتل فقتل) فهو شهيد

Whoever is killed defending his wealth (in another wording: whoever sought his wealth without right so he fought for it and was killed), then he is a martyr.

Fifteenth and Sixteenth: Dying defending one's religion and one's own self, due to his statement (ﷺ):

من قتل دون ماله فهو شهيد ومن قتل دون أهله فهو شهيد ومن قتل دون دينه فهو شهيد ومن قتل دون دمه فهو شهيد

"Whoever is killed defending his wealth is a martyr, whoever is killed defending his family is a martyr, whoever is killed defending his religion is a martyr and whoever is killed defending their blood (i.e. their own self) is a martyr."

Seventeenth: Dying defending the borders (of the Muslim lands) for the sake of Allāh, and concerning this there are two *aḥādīth*. One of them:

رباط يوم وليلة خير من صيام شهر وقيامه وإن مات جرى عليه عمله الذي كان يعمله أجري عليه رزقه وأمن الفتان

"Defending the borders (of the Muslim lands) one day and one night is better than fasting a month and standing in prayer. If he dies (the reward) of his good deeds he used to do will continue, and his provisions will continue for him, and he will have safety from the *fattān* [the trial of the grave]."

The Eighteenth: Dying upon a righteous action, due to his statement (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ):

من قال لا إله إلا الله ابتغاء وجه الله ختم له بها دخل الجنة، ومن صام يوما ابتغاء وجه الله ختم له بها دخل الجنة ومن تصدق بصدقة ابتغاء وجه الله ختم له بها دخل الجنة

"Whoever says *Lā Ilāha Illā Allāh,* seeking thereby the face of Allāh, and he ends (i.e. dies) upon this will enter *Jannah.* Whoever fasts one day, seeking thereby the Face of Allāh, and he dies upon this, he will enter *Jannah.* Whoever gives *Ṣadāqah* (charity), seeking thereby the face of Allāh, and he dies upon this, he will enter *Jannah.*"[1]

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[1] I take this opportunity to mention that my older brother, Muḥammad Nājī, Abū Aḥmad passed away during the last *Ḥajj* season (1401H) upon a righteous deed, if Allāh wills. [This occurred during] the last two days of *Tashrīq* at the *Jamarāt* (stoning areas on *Minā*), whilst sitting with a few of his companions who were performing *Ḥajj* with him.

One of them mentioned to me that one man sitting with them tried giving him a cup of tea with his left hand, so he said to him: "O brother, give it to me with your right hand and do not oppose the *Sunnah*," or the likes of

The Nineteenth: Whoever is killed by an oppressive ruler because he went to him to advise him, due to his statement (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ):

> "The chief of the martyrs is Ḥamzah Ibn 'Abd al-Muṭṭalib, and a man who stands up to an oppressive ruler and commands him (with good) and forbids him (from evil), so he kills him."

Collected by al-Ḥākim, who declared it authentic, and al-Khaṭīb.[1]

this. And he died within that hour. May Allāh have mercy upon him and gather us and him among the Prophets, the Truthful, the Martyrs, and the righteous; and how excellent are they as companions.

[1] Look at the knowledge based discussion regarding it and a clarification of its authenticity in *al-Ṣaḥīḥah* (no. 374), and you will not find its like in another book; and all praise is due to Allāh whom by His favor righteous deeds are accomplished.

Chapter Nine
The People's Praise of the Deceased

26- The praising of the deceased with good (words) by a group of truthful Muslims—no less than two in number—who are from their neighbors who knew them and from the people of knowledge and righteousness, then this necessitates that they enter Paradise. There are a number of *aḥādīth* concerning this:

The First: Narrated by Anas (رَضِيَٱللَّهُعَنْهُ) who said:

> "A *Janāzah* passed by the Prophet (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) which (the people) spoke well of. This good (speech) was continuous upon the tongues of the people. They said, 'From what we know, he loved Allāh and His Messenger.' The Prophet of Allāh (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) said,
>
> وجبت وجبت وجبت
>
> 'It is binding. It is binding. It is binding.'
>
> Then another *Janāzah* passed by him which (the people) spoke ill of. This evil (speech) was continuous upon the tongues of the people. They said, 'How evil was he in the religion of Allāh'. The Prophet of Allāh (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) said,
>
> وجبت وجبت وجبت
>
> 'It is binding. It is binding. It is binding.'
>
> Upon this 'Umar said, 'May my mother and father be ransomed for you. A *Janāzah* passed by and the

people spoke well of it, and you said, 'It is binding. It is binding. It is binding.' Then another *Janāzah* passed by and the people spoke evil of it, so you said, 'It is binding. It is binding. It is binding.' So the Messenger of Allāh (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) said:

'Whomsoever you all mention with good (from the deceased), then Paradise is binding for them; and whomsoever you all mention with evil, then the Hellfire is binding for him. [The angels are witnesses of Allāh in the heavens] and you are witnesses of Allāh on the earth; you are all witnesses of Allāh on the earth, you are all witnesses of Allāh on the earth. (In another wording: The believers are witnesses of Allāh on the earth), [Allāh has angels who speak upon the tongues of the sons of Adam about the good or bad that is within a person].'"

The Second: Narrated by Abū al-Aswad al-Dīlī who said:

"I came to al-Madīnah while a sickness had spread in it. The people were dying in vast numbers. So I sat with 'Umar Ibn al-Khaṭṭāb (رَضِيَٱللَّهُعَنْهُ) and a *Janāzah* passed by, and the people mentioned it with good; so 'Umar said: 'It is binding'. I said: 'What is binding, O chief of the believers?' He said: 'I said just as the Prophet (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) said,

'Any Muslim whom four (Muslims) testify to his goodness, Allāh will enter them into the Paradise.' We said, 'And three?' He said: 'And three.' We said, 'And two?' He said: 'And two.' And we did not ask him about one (person's testimony).'"

The Third:

> "No Muslim dies whom four from his close neighbors testify that they know nothing about him except good, except Allāh, the High and Exalted, will say, 'I have accepted your statement (or He said, 'Your testimony'), and I have forgiven him for what you do not know.'"

Know that the combination of these three *aḥādīth* shows that this testimony is not specific to that of the companions; rather, it applies to the believers that come after them who are upon their way in faith, knowledge and truthfulness. This was the opinion decisively stated by al-Ḥāfiẓ Ibn Ḥajr in *al-Fatḥ*. The one who desires more clarification can return to it.

Furthermore, restricting the number of witnesses to four as comes in the third *ḥadīth*, then what is apparent is that this was prior to the *ḥadīth* of 'Umar, which was mentioned before it; and it proves that two witnesses are sufficient. This is what is to be relied upon in regards to this.

As for the statement of some people after the *Janāzah* prayer: "What do you testify in regards to him? Testify for him with good!" After which the people answer by saying: "Righteous," or "(He was) from the people of good," and the likes of that; then this is not what is meant by this *ḥadīth* at all. Rather, it is a disgusting innovation because it was not from the actions of the *Salaf*.

This is because those who bear this testimony in most cases do not know the deceased. They may even bear witness contrary to what they truly know only to please the one who is requesting the people's testimonies.

This is due to them believing that this will benefit the deceased and out of their ignorance of the fact that the only beneficial testimony is that which is in accordance to the reality of the one being testified for, as is proven by his statement in the first *ḥadīth*, "Verily, Allāh has angels who speak upon the tongues of the sons of Adam about the good or bad that is within a person."

Dying during an eclipse:

27- If a person's death coincides with a solar or lunar eclipse, this does not point to anything. To believe that it points to the greatness of the deceased is from the superstitions of the pre-Islamic times of ignorance, which were refuted by the Messenger of Allāh (ﷺ) on the day Ibrāhīm died and an eclipse occurred. He (ﷺ) addressed the people, praised Allāh, and exalted His mention. Then he said:

> "As to proceed. O people, the people of pre-Islamic times of ignorance used to say that the sun and moon do not eclipse except due to the death of a great person, (but) they are only two signs from the signs of Allāh and do not eclipse for the death or life of anyone. However, Allāh frightens His slaves with this, so if you see anything from that, then hasten to His remembrance, supplicating to Him and seeking His forgiveness; and also to giving charity, emancipating (your slaves) and prayer in the Masājid until the eclipse finishes."



Chapter Ten
Washing the Deceased

28- When the deceased dies, it becomes incumbent upon a group of the people to hasten to wash him. As for hastening to do this, then its proof has preceded in the third chapter (under point 17, letter e).

As for the obligation of washing (the body), then this is due to him (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) commanding with this in more than one *ḥadīth*:

The First: His statement (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) regarding the one in the ritual state of *Ḥajj* who was killed by his she camel:

"Wash him with water and *Sidr*..."

This was previously mentioned in its entirety under letter d.

The Second: His statement (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) regarding his daughter Zaynab (رَضِيَ ٱللَّٰهُ عَنْهَا):

اغسلنها ثلاثا أو خمسا أو سبعا أو أكثر من ذلك...

> "Wash her three times, five times, seven times or more than that."

To the end of the *ḥadīth*. It will be mentioned in its entirety in the next point.

29- One should observe the following matters when washing (the deceased):

Firstly: To wash him three times or more, according to what those responsible for washing deem appropriate.

Secondly: That the [amount of] washings be an odd number.

Thirdly: To add to one of the washes *Sidr*, or any cleansing agent that takes its place, such as *Ushnān* (i.e. Potash detergent) or soap.

Fourthly: To mix some fragrance with the final washing, and to use camphor is best.

Fifthly: To untie any braids and to wash them thoroughly.

Sixthly: To comb the hair.

Seventhly: To plait the woman's hair into three braids and to place them behind her.

Eighthly: To begin washing from the right side (of the body) and to wash the limbs of *Wuḍūʿ*.

Ninthly: That the male is washed by men, and the female is washed by women, except when there is an exception as will soon come.

The evidence for these matters is the *ḥadīth* of Umm ʿAṭiyyah (رَضِيَٱللَّهُعَنْهَا) who said:

> "The Prophet (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) entered upon us while we were washing his daughter [Zaynab], so he said:
>
> اغسلنها ثلاثا او خمسا أو سبعا أو أكثر من ذلك إن رأيتن ذلك
>
> 'Wash her three, five, seven times, or more than that if you see a need to do so."
>
> So I said: 'Should it be an odd number?'

> He said:
>
> 'Yes, and place in the final washing camphor or some camphor, and when you finish inform me.'
>
> When we finished, we informed him, then he gave us his *Izār* and said 'Use it for her first wrapping (shroud) [meaning his *Izār*].'
>
> We combed her hair into three braids [in another wording: We took them out and washed her hair.] [We braided her hair in three sections, two braids on each side and one down the middle, and we placed them to the back of her.] [She said: And he said to us, 'Begin with washing her right side and her limbs of *Wuḍū'*.']"

Tenth: To wash them with a cloth or something similar beneath a covering placed over the body of the deceased after all their clothing is removed. This was the practice in the time of the Prophet (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ), as the *ḥadīth* of 'Ā'ishah (رَضِيَ ٱللَّٰهُ عَنْهَا) indicates:

> "When they wanted to wash the Prophet (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) they said, 'By Allāh, we do not know whether to remove the clothing of the Messenger of Allāh (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) as we remove the clothing of our deceased, or do we wash him with his clothes on?' So when they differed, Allāh caused sleep to overcome them, until there was not one from amongst them except his chin was in his chest (i.e. he was asleep). Then someone spoke to them from a corner of the house, and they did not know who it was, (saying), 'Wash the Prophet (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) with his clothes on.' So they went to the Messenger of

> Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) and washed him while his *Qamīṣ* (garment) was still on, pouring water over the *Qamīṣ* and washing him using the *Qamīṣ* instead of their hands."
>
> 'Ā'ishah used to say, "If I had known beforehand what I know now, no one would have washed him except his wives."

Eleventh: The purpose behind covering the body (of the deceased) and using a cloth is so that no one can see or touch their *'Awrah*. The *'Awrah* of the man is from the naval to the knee according to the correct opinion, because of his statement (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ):

ما بين السرة والركبة عورة

> "That which is between the naval and the knee is from the *'Awrah*."[1]

And his statement (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ),

الفخذ عورة

"The thigh is *'Awrah*."[2]

As for the (Muslim) woman in the presence of another woman, then of course, she (in her entirety) is an *'Awrah*, except for her places of beauty, which are the head, the ears, the neck, the very top of the chest where the necklace sits, the forearm with a bit of the upper arm where the armlet sits, the foot and the bottom of the leg where the ankle bracelet sits.

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[1] See the *Takhrīj* [references] of these two in *Irwā' al-Ghalīl* (269,271).
[2] See above.

Anything besides that is considered to be part of the *'Awrah* and it is impermissible for another woman to see any of that, as applies to Mahram; nor is it allowed for her to display any of that. This is due to His clear saying, the Most High:

﴿وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ
جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ ءَابَآئِهِنَّ أَوْ
ءَابَآءِ بُعُولَتِهِنَّ أَوْ أَبْنَآئِهِنَّ أَوْ أَبْنَآءِ بُعُولَتِهِنَّ أَوْ
إِخْوَٰنِهِنَّ أَوْ بَنِىٓ إِخْوَٰنِهِنَّ أَوْ بَنِىٓ أَخَوَٰتِهِنَّ﴾

> "**And not to show off their adornment except only that which is apparent** (like palms of hands or one eye or both eyes for necessity to see the way, or outer dress like veil, gloves, head-cover, apron, etc.), **and to draw their veils all over Juyubihinna** (i.e. their bodies, faces, necks and bosoms, etc.) **and not to reveal their adornment except to their husbands, their fathers, their husband's fathers, their sons, their husband's sons, their brothers or their brother's sons, or their sister's sons:**" To the end of the *āyah*.[1] [Sūrah al-Nūr 24:31]

Twelfth: An exception to what was mentioned in the fourth point (i.e. the usage of fragrance) is the *Muḥrim* (i.e. the one who dies in the ritual state of *Ḥajj* or *'Umrah*), as it is not permissible to perfume him, due to his statement in the *ḥadīth*, which was alluded to earlier:

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[1] The statement that the *'Awrah* of a woman to a woman is just like the *'Awrah* of a man to the man is a statement that I do not know to have an origin. Rather, it is in opposition to the verse mentioned.

لا تحنطوه، وفي رواية: لا تطيبوه..... فإنه يبعث يوم القيامة ملبيا.

"Do not place fragrance (i.e. camphor) on him."

In another wording:

"Do not place any perfume on him...For verily he will be resurrected on the Day of Resurrection reciting the *Talbiyah*."

Thirteenth: An exception to what was mentioned in the ninth point is the two spouses. It is permissible for each of them to take the responsibility of washing the other, as there is no evidence to prevent this; and the origin is that it is permissible, especially with it being supported by two *ḥadīth*:

The First: The statement of ʿĀʾishah (رَضِيَ اللَّهُ عَنْهَا) in her *ḥadīth*, which preceded:

"If I had known beforehand what I know now, no one would have washed him except his wives."

The Second: Also a *ḥadīth* narrated by her:

"The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) returned to me from a *Janāzah* at al-Baqīʿ[1] whilst I had a headache and was saying, 'My head, My head.' So he said,

بل أنا وارأساه! ما ضرك لو متّ قبلي فغسلتك وكفنتك ثم صليت عليك ودفنتك

---

[1] **[TN]** The Baqīʿ is the cemetery in al-Madīnah next to the Prophet's *Masjid* (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

> 'Rather (I should say), O my head! It will not harm you, (as) if you die before me, then I would wash you, shroud you, pray over you and bury you.'"

Fourteenth: The one in charge of washing the deceased should be the one who has most knowledge of the *Sunnah* of washing (the deceased), especially if he is from his family and relatives. This is because those who took charge of washing him (صَلَّىٰ ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) were the likes of those whom we have mentioned. Alee (رَضِيَ ٱللَّٰهُ عَنْهُ) said:

> "I washed the Messenger of Allāh (صَلَّىٰ ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ), so I began to look for things that happen to the deceased and I did not see any of that (in the Messenger of Allāh). He was clean and pure, alive and dead (صَلَّىٰ ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ)."

30- The one who takes on the duty of washing (the deceased), has a great reward, but with two conditions:

The First: Not to disclose anything about the deceased and not speak about anything detested that was seen (while washing them).

This is due to his statement (صَلَّىٰ ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ):

من غسل مسلما فكتم عليه غفر له الله أربعين مرة، ومن حفر له فأجنه
أجري عليه كأجر مسكن أسكنه إياه إلى يوم القيامة، ومن كفنه كساه
الله يوم القيامة من سندس وإستبرق الجنة

> "Whoever washes the (deceased) Muslim and conceals (what they see) from him, Allāh will forgive them forty times. Whoever digs (the grave) and buries him will be given a reward similar to providing for him a dwelling until the Day of

> Resurrection. Whoever shrouds him, Allāh will clothe him on the day of resurrection with the fine and thick silk of Paradise."

The Second: That he seeks by this the Face of Allāh, not wanting any reward, thanks, or anything from the worldly affairs. This is because it is established in the divine legislation that Allāh does not accept any worship except if done sincerely seeking His Noble Face.

The proofs for this from the *Qur'ān* and *Sunnah* are plenty, and I will suffice with mentioning here just two of them:

The First: His statement, the Exalted and High:

﴿ قُلْ إِنَّمَآ أَنَا۠ بَشَرٌ مِّثْلُكُمْ يُوحَىٰٓ إِلَىَّ أَنَّمَآ إِلَٰهُكُمْ إِلَٰهٌ وَٰحِدٌ فَمَن كَانَ يَرْجُوا۟ لِقَآءَ رَبِّهِۦ فَلْيَعْمَلْ عَمَلًا صَٰلِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِۦٓ أَحَدًۢا ﴿١١٠﴾ ﴾

> **"Say** (O Muḥammad)**: I am only a man like you. It has been inspired to me that your Ilāh** (God) **is One Ilāh** (God i.e. Allāh)**. So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord."** [Sūrah al-Kahf 18:110]

Meaning: One does not intend anything other than the face of Allāh, the Most High.

The Second: His statement (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ):

> "Actions are solely judged by intentions and every person will receive what they intended. Whoever's migration was for Allāh and His Messenger, then his migration was for Allāh and His Messenger; and

> whosoever's migration was to acquire something of the worldly life or to marry a woman, then his migration will be for the sake of what he migrated for."

31- It is recommended for the one who washes the deceased to make a *ghusl*, due to his statement (ﷺ):

ومن غسل ميتا فليغتسل ومن حمله فليتوضأ

> "Whoever washes the dead, then let them make a *ghusl*; and whoever carries him, then let them make *Wuḍūʿ*."

The apparent wording indicates that it is an obligation, but we did not go with that opinion due to two other *ḥadīth*:

The First: His statement (ﷺ),

> "It is not obligatory upon you when you wash your dead to make *ghusl*, for your dead are not *Najas* (impure), but it is sufficient that you wash your hands."

The Second: The statement of Ibn ʿUmar (رَضِيَٱللَّهُعَنْهُمَا):

> "We used to wash our dead and some of us would make *ghusl* and some of us would not."

32- It is not legislated to wash the martyr who is killed on the battlefield, even if he was in the state of sexual impurity, and there are narrations to support this:

1. Narrated by Jābir who said that the Prophet (ﷺ):

> "Bury them in their blood." Meaning, on the day of Uḥud, and he did not wash them.

(In another narration) he said:

> "I am a witness over these (martyrs). Wrap them in their blood, for there is no one who is wounded [for Allāh' sake] except he will come on the day of resurrection with blood flowing from his wound; its color will be the color of blood and its scent will be the scent of Musk."

And in another wording:

> "Do not wash them because every wound will emit Musk on the day of Resurrection." And he did not pray over them.

The Second: Abū Barazah narrated that the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) was on a war expedition, so Allāh granted him the spoils of war (without having to fight). So he said to his companions:

> "Are you missing anyone? They said: 'Yes, so and so, and so and so, and so and so.' Then he said (again), 'Are you missing anyone?' They said, 'No'. But I'm missing Julaybīb, so look for him."
>
> So he was searched for amongst the dead and they found him next to seven other (dead men) that he had killed, then they killed him. So the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) came and stood over him and said:
>
> "He killed seven (men), then they killed him! He is from me and I am from him." [He said this twice or

three times]. [Then he spread out his two arms]. He (Jābir) said: 'So he placed him (i.e. Julaybīb) in his two arms. He did not have a better resting place than the two arms of the of the Prophet (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ). He (Jābir) said: 'So he dug him (a grave) and placed him in it. He never mentioned washing him."

The Third: On the authority of ʿAbdullāh Ibn al-Zubayr regarding the story of (the battle of) Uḥud and the martyrdom of Hanẓalah Ibn Abū ʿUmar, he said that the Messenger of Allāh (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) said:

"Indeed, your companion (i.e. Hanẓalah) is being washed by the angels. Ask his wife regarding this."

She said: "He rushed out (of the house) in the state of sexual impurity when he heard the loud noises (from the battlefield)."

So the Messenger of Allāh (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) said:

فلذلك غسلته الملائكة

"This is why the angels washed him."

Chapter Eleven
Shrouding the Deceased

33- After finishing the washing of the dead, it is obligatory to shroud him, due to the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) commanding with that in the *ḥadīth* regarding the *Muḥrim* who was killed by his she camel:

"Shroud him..." To the end of the *ḥadīth.*

It has already been mentioned in its entirety in the third chapter, letter (d).

34- The shroud, or the price of the shroud, should be paid for from the wealth of the deceased, even if he did not leave behind anything else. This is due to the *ḥadīth* of Khabbāb Ibn al-Arat who said:

> "We migrated with the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) in the path of Allāh, seeking the Face of Allāh, so our reward was surely ensured by Allāh. Some of us died and did not take anything from their worldly reward, and from them was Musʿab Ibn ʿUmayr who was killed on the day of Uḥud. He had nothing [in another wording: he left nothing behind] except a black and white striped garment. When we covered his head, his feet would become uncovered, and when we covered his feet, his head would become uncovered. So the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) said,

ضعوها مما يلي رأسه (وفي رواية: غطوا بها رأسه)، واجعلوا على رجليه الإذخر

> 'Place it over his head and put *Idkhir* over his feet.[1] For some of us the fruit has ripened, so we are harvesting it[2].'"

35- It is incumbent that the shroud be long and sufficient in order to cover their whole body, due to the *ḥadīth* of Jābir Ibn 'Abdullāh (رَضِيَ ٱللَّهُ عَنْهُ):

> "The Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) gave a sermon one day and mentioned a man from his companions who died and was shrouded in a shroud that was not long enough and was buried at night. The Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) strongly warned against burying a person at night so that he can be prayed upon[3], unless one is compelled to do so. The Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) said:
>
> إذا كفن أحدكم أخاه فليحسن كفنه (إن استطاع)
>
> 'If one of you shrouds his brother, then he should shroud in the best manner (if he is able).'"

The scholars mention:

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[1] [*Idkhir*] is a type of shrub (plant) with a good smell.

[2] **[TN]** Imām al-Nawawī stated: "This is an expression used to describe how the possessions of this world were accessible to them."

[3] **[TN]** Shaykh Albānī explains this at point 92 to mean: "So that he can be prayed upon during the day, because a larger congregation is more likely [at this time]."

"The meaning of 'shrouding in the best manner' refers to its cleanliness, thickness, ampleness and its simpleness. It is not referring to being wasteful, excessive spending and its costliness."

36- If the shroud is too small, and not sufficient in size, then one covers their head and what follows from their body. Whatever remains exposed should be covered with *Idkhir* or another shrub. This is due to the *ḥadīth* of Khabbāb Ibn al-Arat regarding Musʿab and his saying (ﷺ) regarding his black and white striped cloth:

> "Place it over his head and put *Idkhir* over his feet."

This entire (narration) has preceded in point 34.

37- If there are not enough shrouds and there are many bodies, it is permissible to shroud a group of them in one shroud. This is by dividing it between them and placing closest to the Qiblah the one knowing the most Qur'an.

This is due to the *ḥadīth* of Anas (رضي الله عنه) who said:

> "On the day of Uḥud, the Messenger of Allāh (ﷺ) passed by Ḥamzah Ibn ʿAbd al-Muṭṭalib who was amputated and mutilated. He said,
>
> 'If it was not that Ṣafīyah would grieve, I would have left him to be eaten by the predators, so Allāh can resurrect him from the bellies of the birds and animals.'
>
> He shrouded him in a black and white striped cloth, and when his head was covered his feet would show, and when his feet were covered his head would

show. So his head was covered and he did not pray over any of the martyrs of Uḥud besides him. He said, 'I am a witness for all of you.'

[He said: There were many killed that day and too few shrouds.] He would gather together three people and two people in one grave. He would ask which of them had the most *Qur'ān* (memorized), and he would place them first in the hollow niche (of the grave). He shrouded two and three people in one sheet of cloth."[1]

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[1] Ibn Taymīyah stated:

> "The meaning of this *ḥadīth* is that he would divide one sheet amongst a group of them. Thus, each person would be shrouded with a piece of it, out of necessity, even if it only covered part of their body. This is proven by what is mentioned in the rest of the narration that he would ask who knows the most Qur'ān and then place them in the hollow niche (of the grave) first. If it was the case that they all were (shrouded) in just one garment (altogether), then he would have first asked who was the best among them to prevent them having to be unshrouded and then re-shrouded." This was mentioned in *'Awn al-Ma'būd* (3/165).

This is the correct explanation (of the *ḥadīth*). As for the opinion of those who explained it based upon its apparent wording, then that is a mistake and it contradicts the context of this incident, as Ibn Taymīyah clarified. What is further from the truth is the one who said that the meaning of one sheet is one grave! This is something mentioned in the *ḥadīth* itself, so there was no need to repeat it.

38- It is not permissible to remove the clothing that the martyr was killed in. Rather, he should be buried in these clothes, due to his statement (ﷺ) regarding the martyrs of Uḥud:

زملوهم في ثيابهم

"Bury them in their clothes."

39- However, it is recommended to shroud them in one or more sheets over his clothing, just as the Messenger of Allāh (ﷺ) did with Mus'ab Ibn ''Umayr. The *ḥadīth* has already preceded in point number 34.

40- The *Muḥrim* is shrouded in his two garments that he died in (i.e. the *Iḥrām*), due to his statement (ﷺ) about the *Muḥrim* who was killed after being thrown from his she camel:

> "Bury him in his two garments that he wore while in the ritual state of *Iḥrām*..."

This has been mentioned in its entirety in chapter three, letter (d).

41- In regards to the shroud, the following matters are recommended:

The First: That it be white, due to his statement (ﷺ):

البسوا من ثيابكم البياض فإنها خير ثيابكم وكفنوا فيها موتاكم

> "Wear white garments, for they are your best clothes, and shroud your dead in them."

The Second: That it be three cloths, due to the *ḥadīth* of 'Ā'ishah (رضي الله عنها) who said:

> "The Messenger of Allāh (صَلَّىٰ ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) was shrouded in three white, Yemeni *Suḥūlī* garments[1]; and he neither wore a shirt or a turban. He was gradually wrapped in all of them."

The Third: That one of the shrouds be a *Ḥibarah* cloth[2] if that is feasible, due to his statement (صَلَّىٰ ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ):

> "If one of you dies and has the means, let them be shrouded using a *Ḥibarah* cloth."

The Fourth: To perfume the body three times with incense, due to his statement (صَلَّىٰ ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ):

إذا أجمرتم الميت فأجمروا ثلاثا

> "When you perfume the body of the deceased with incense, do it three times."

This ruling does not include the *Muḥrim*, due to his saying (صَلَّىٰ ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) regarding the *Muḥrim* who was thrown off his riding beast and killed:

"Do not perfume him..."

42- It is not permissible to be extravagant as it relates to the shroud, nor use more than three sheets; because this is opposite to what the Messenger of Allāh (صَلَّىٰ ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) was shrouded in, as mentioned in the previous issue. It is also considered to be wasting money, which

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[1] From *Suḥūl*, which is a town in Yemen.

[2] This is referring to the cloth that is striped, and the intent here is that which is mostly white.

is prohibited, and especially because the one living has more right to it.

The Messenger of Allāh (ﷺ) said,

إن الله كره لكم ثلاثا: قيل وقال وإضاعة المال، وكثرة السؤال

> "Indeed, Allāh hates for you three things. [He hates for you] he said and she said, wasting money and asking too many questions."

While on this subject, I find amazing the statement of al-ʿAllāmah Abū al-Ṭayyib in his book *al-Rawḍah al-Nadiyyah* (1/165),

> "Having an abundance of shrouds and being excessive in spending on them is not something praiseworthy. If it was not that the legislation commanded with it [i.e. the shroud], it would have been considered a waste of money; because the deceased does not benefit from it, and its benefit does not in any way return to the living. May Allāh have mercy on Abū Bakr al-Ṣiddīq when he said, "The living has more rights to what is new." This is when he selected one of his (old) garments as his shroud, and someone said to him, '(But) this is worn out.'"

43- The woman in this matter is the same as the man, as there is no evidence to differentiate between them.

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Chapter Twelve
Carrying the Janāzah and Following It

44- It is obligatory to carry and follow the *Janāzah*. This is from the rights of the deceased Muslim over the Muslims, and there are many narrations concerning this. Here I will mention two:

The First:

His statement (ﷺ),

حق المسلم على المسلم (وفي رواية: يجب للمسلم على أخيه) خمس: رد السلام، وعيادة المريض، واتباع الجنازة، وإجابة الدعوة، وتشميت العاطس.

"The right of a Muslim over a Muslim is (in another wording: It is obligatory upon a Muslim towards his brother) five: to return the *Salām*, visit the sick, follow the *Janāzah*, respond to the invitation and respond to the one who sneezes (i.e. by saying *YarḥamukAllāh*)."

The Second:

His statement:

عودوا المريض واتبعوا الجنائز، تذكركم الآخرة

"Visit the sick and follow the funerals biers; this will remind you of the Hereafter."

45- Following the *Janāzah* is of two levels:

The First: To follow the deceased from their family's house until they are prayed upon.

The Other: To follow the deceased from their family's house until the burial is complete.

Both of these were done by the Messenger of Allāh (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ), as was reported by Abū Sa'īd al-Khudrī (رَضِيَ ٱللَّٰهُ عَنْهُ):

> "When the Prophet (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) came to al-Madīnah and someone from amongst us was dying, we would inform the Prophet (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ); so he would visit that person and seek forgiveness for him until they died. Then the Prophet (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) would depart along with those with him (and remain) until the person was buried. Sometimes this would take up much of the time of the Prophet (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ). When we feared that it would be a hardship on him, some of the people (from us) said to the others, 'What if we refrain from informing the Prophet of anyone's death until after they die, and when they pass we will inform him. That way there will be no hardship upon him, nor would he be detained.' So, this is what we did. We would inform him of a person's death after they died, then he would come and pray over them. Sometimes he would depart after that and sometimes he would stay until the deceased was buried. This is what we did for a period of time. Then we said, 'What if the Prophet (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) did not have to leave (where he was) and we carry the *Janāzah* to him so that he can pray over the deceased at his house; this would be easier for him.' And this was the case until this day."

46- No doubt, the second level is better than the first, due to his saying (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ):

> من شهد الجنازة (من بيتها)، (وفي رواية: من اتبع الجنازة مسلم إيمانا واحتساب) حتى يصلى عليه فله قيراط، ومن شهدها حتى تدفن (وفي رواية أخرى: يفرغ منها) فله قيراطان (من الأجر). قيل يا رسول الله وما القيراطان؟ قال: مثل الجبلين العظيمين. (وفي رواية الأخرى: كل جبل مثل الأحد).

> "Whoever witnesses the *Janāzah* (from its house), (and in another narration: Whoever follows the *Janāzah* of a Muslim having true belief, hoping for Allāh's reward) until he prays the funeral prayer for it, then one will have one *Qīrāṭ*. And whoever witnesses it until it is buried (and in another narration: Until it is finished being buried) then he will have two *Qīrāṭ* (in reward). It was said: 'O Messenger of Allāh what is two *Qīrāṭ*?' He said: 'They are equivalent to two huge mountains, (and in another narration: Each mountain is like Mount Uḥud).'"

47- This reward for following the *Janāzah* is only for the men and not the women, due to the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) prohibiting the women from following it. This prohibition means that it is highly disliked [and not absolutely forbidden].

Umm 'Aṭiyyah (رَضِيَ ٱللَّهُ عَنْهَا) said:

> "We used to be prohibited (and in another narration: The Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) prohibited us) from following the funerals, but it was not something imposed upon us."

48- It is not permissible to follow the funerals with anything that opposes the divine legislation, and there are texts that have mentioned two matters (specifically):

1. Raising the voice with crying.

2. Following it with incense.

This is found in his statement (ﷺ):

لا تتبع الجنازة بصوت ولا نار

> "Do not follow the *Janāzah* with loud crying or with fire."

49- This prohibition encompasses raising the voice with *dhikr* (i.e. statements of supplication or remembrance) in front of the *Janāzah*, because this is an innovation, due to the statement of Qays Ibn ʿAbbād:

> "The companions of the Prophet (ﷺ) used to hate raising the voice during the *Janāzah*."

This is also imitation of the Christians, because they raise their voices while (reading) some of their Gospel and supplications, elongating these chants, singing them as hymns and voicing them in a plaintive melody.

What is even more disgusting is accompanying the funeral procession with musical instruments with sad melodies, as is done in some Islamic countries, blind following the disbelievers—and help is sought from Allāh.

Imām al-Nawawī (رَحِمَهُ ٱللَّهُ) said in his book, al-Adhkār (p. 203):

"Know, that which is correct and acknowledged, and that which the *Salaf*, may Allāh be pleased with them, were upon is to remain silent whilst proceeding with the *Janāzah.* The voice should not be raised with recitation, supplication or anything else. The wisdom behind this is clear, which is that this brings more tranquility to one's mind and is more collective for one's thoughts, as it relates to the *Janāzah.* And this is what is requested during a situation like this. So this is the truth!

Do not be deceived by the large number of people who oppose this. It was stated by Abū ʿAlī al-Fuḍayl Ibn ʿIyāḍ, may Allāh have mercy upon him, that which means:

'Cling to the path of guidance and do not be harmed by the small number of people on that path, and beware of the path of misguidance, and do not be fooled by the great number of people heading towards destruction.'

It has been reported to us in the *Sunan* of al-Bayhaqī that which indicates what I have stated (here he is referring to the statement of Qays Ibn ʿAbbād). As for what is practiced by the ignorant from reciting over the deceased in (the city of) Damascus and other than it—reciting with elongated words, and uttering speech in improper places—then this is *ḥarām* [forbidden] by the consensus of the scholars.

Furthermore, I have explained in my book, *Adab al-Qirā'ah,* its repulsiveness and its severe impermissibility and likewise the sinfulness of those

> who are able to prevent it but they do not. And help is sought from Allāh."

50- It is also obligatory to hasten when walking with it, at a pace just under *al-Ramal* (jogging), due to his statement (ﷺ):

أسرعوا بالجنازة فإن تك صالحة فخير تقدمونها عليه وإن تكن غير ذلك تضعونه عن رقابكم

> "Hasten with the *Janāzah* (the body of the deceased). If it is someone righteous, then it is good that you are leading them to; and if they were not, then it is evil you are removing from your shoulders."

I say:

The which is apparent from the command (here) is that this is an obligation. This is the opinion of Ibn Ḥazm (5/154-155), and we have not found an evidence that changes this into a recommendation. Thus, we suffice with this (i.e. at the evidence showing it is obligatory). Ibn al-Qayyim said in *Zād al-Maʿād*:

> "As for the slow walking of the people, step by step, then this is a detested innovation and in opposition to the *Sunnah*. It also entails imitation of the people of the book, (specifically) the Jews."

51- It is permissible to walk in front of the *Janāzah* or behind it, or to its the right or left, as long as one is close to it; except for one riding, then they must be behind it.

This is due to his saying (ﷺ):

الراكب (يسير) خلف الجنازة والماشي حيث شاء منها (خلفها وأمامها، وعن يمنيها وعن يسارها، قريبا منها)، والطفل يصلى عليه (ويدعى لوالديه بالمغفرة والرحمة).

> "The rider rides behind the *Janāzah*, and the walker proceeds wherever he chooses (behind it, in front of it, on its right or left, yet close to it). And the child is prayed upon (and forgiveness and mercy is sought [from Allāh] for his parents)."

52- Walking behind it or in front have both been established from the actions of the Messenger of Allāh (ﷺ), as was stated by Anas Ibn Mālik (رَضِيَ اللَّهُ عَنْهُ):

> "That the Messenger of Allāh (ﷺ), Abū Bakr, and ʿUmar used to walk in front of the *Janāzah* and behind it."

53- However, it is better to walk behind it, because this is what is indicated by the statement Prophet (ﷺ):

اتبعوا الجنائز

"Follow the funeral processions."

In addition to the narrations that carry a similar meaning. It is also supported by the statement of ʿAlī (رَضِيَ اللَّهُ عَنْهُ):

> "Walking behind it is better than walking in front of it, like the virtue of a man's prayer in congregation over a man's prayer alone."

54- It is permissible to ride with the condition that one rides behind (the *Janāzah*), due to his statement (ﷺ) in the previous *ḥadīth*:

"The one riding (rides) behind the *Janāzah.*"

However, it is better to walk because this is what was known from him (ﷺ), and it was never recorded that the Prophet would ride with it. Thawbān (رضي الله عنه) said:

> "Someone came to the Messenger of Allāh (ﷺ) with a riding animal while he was accompanying a *Janāzah* and he refused to ride it. After he departed, someone came with a riding beast and he rode it. He was asked about that and said:
>
> إن الملائكة كانت تمشي فلم أكن لأركب وهم يمشون فلما ذهبوا ركبت
>
> "Verily, the angels were walking, so it was not for me to ride while they walked. When they dispersed, I then rode."

55- As for riding after departing from the Janāzah, then this is permissible and not disliked whatsoever, due to the previous *ḥadīth* of Thawbān.

The *ḥadīth* of Jābir Ibn Samurah (رضي الله عنه) is also similar to it (i.e. the previous hadith) who said:

> "The Messenger of Allāh prayed over Ibn al-Daḥdāḥ, and we were present (in another wording: He went out to the *Janāzah* of Ibn al-Daḥdāḥ [walking]); then someone came with an unsaddled horse and a man held it for him. So, he (the Prophet) rode it [when he departed]. The horse bounded in his running making short steps while he was upon it, and we followed. A man present from the people said, 'The Prophet (ﷺ) said:

كم من عذق معلق أو مدلى في الجنة لابن الدحداح

> "How plenty are the hanging or leaning fruitful branches of the palm trees in Paradise for Ibn al-Daḥdāḥ.'"

56- As for carrying the *Janāzah* on a cart or hearse and the people following behind the procession in cars, then this scenario is not permissible whatsoever for the following reasons:

The First: It is from the customs of the disbelievers, and it has been established in the divine legislation that it is not permissible to follow them in those (customs).

There are many narrations regarding this, I collected them and mentioned them along with their sources in my book, *Ḥijāb al-Mar'ah al-Muslimah fī al-Kitāb wa al-Sunnah.*

Some of those narrations contain the command and encouragement to oppose them in their worship, dress, and customs, and others are examples of his actions (ﷺ) in which he opposed them. Whoever wishes can return back to it.

The Second: It is an innovation in worship, in addition to it contradicting the practical *Sunnah* of carrying the *Janāzah.* Everything like this is from the newly innovated affairs, and is thus misguidance by consensus (of the scholars).

The Third: It causes the main objective of carrying and following the *Janāzah* to be lost, which is to be reminded of the Hereafter, just as the Messenger of Allāh (ﷺ) stated in the *ḥadīth* previously mentioned in the beginning of this chapter with the wording:

> "Follow the funeral, for it will remind you of the Hereafter."

I say:

Following it in such a manner (i.e. while in a hearse) is that which causes this lofty objective to be lost in totality or almost in totality. Verily, it is not hidden from the one with insight and understanding that carrying the bodies of the deceased on the necks, and those following observing this while the body is above their heads, is more profound in actualizing the objective of remembering (the Hereafter) and taking admonition by following it in the aforementioned manner.

I will not be exaggerating if I said that which has caused the Europeans to (follow the *Janāzah* in this way) is only their fear of death and everything that reminds them of it, because they have been overcome by materialism and they disbelieve in the Hereafter.

The Fourth: This is a strong reason for the decrease in the number of attendees following the funeral procession and those desiring to receive the reward that was previously mentioned in point 46 of this chapter. This is because it is not possible for everyone to rent a car in order to follow it.

The Fifth: This method of following the funeral procession does not conform whatsoever with that which is known from the pure and lofty divine legislation, in being far away from superficial formalities and rituals, especially regarding such a serious matter as this: death.

And I say the truth [of the matter is that] if there was nothing else in this innovation except this error, then it would have been sufficient in rejecting it. So what about if it is coupled with what has

been explained earlier from the different types of opposition (to the religion) and evil consequences, and other things that I did not mention.

57- Standing for the *Janāzah* has been abrogated, and it is of two types:

a- That the one sitting stands when it passes by.

b- That those following it stand when it reaches the grave, until it is lowered to the ground. The evidence for this is the *ḥadīth* of 'Alī (رَضِيَ اللَّهُ عَنْهُ):

> "The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) stood for a *Janāzah*, so we stood. Then he sat, so we sat."

In another wording:

> "He used to stand for the *Janā'iz*, then afterwards he would sit."

In another wording:

> "The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) used to command us to stand during the *Janāzah*, then he would sit after that, and he commanded us to sit."

It is recommended for the one who carries the Janāzah to perform *Wuḍū'*, due to his statement (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ):

من غسل ميتا فليغتسل، ومن حمله فليتوضأ

"Whoever washes the deceased then they should perform *ghusl*, and whoever carries him should perform *Wuḍū* '."



Chapter 13
Offering the Prayer over the Janāzah (the Deceased)

58- The prayer upon the deceased Muslim is a communal obligation, due to him (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) commanding with it in many narrations. I will mention from them the *ḥadīth* of Zayd Ibn Khālid al-Juhanī:

> "That a man from the companions of the Prophet (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) passed away on the day of (the expedition) of Khaybar, and they mentioned this to the Messenger of Allāh (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) and he said,
>
> صلوا على صاحبكم
>
> 'Pray over your companion.'
>
> So the people's faces changed (i.e. because the Prophet himself did not pray over him).
>
> Then he said,
>
> 'Verily your companion stole from the war booty (while out) in the path of Allāh.'
>
> So we checked his belongings and we found some beaded stones belonging to the Jews that were not worth two *dirhams*."

59- There are two people who are an exception to this ruling, and it is not an obligation to pray upon them.

They are:

One: The child who did not reach puberty, because the Prophet (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) did not pray over his son Ibrāhīm (عَلَيْهِٱلسَّلَامُ). ʿĀʿishah (رَضِيَٱللَّهُعَنْهَا) said:

> "Ibrāhīm, the son of the Prophet (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) passed away when he was only eighteen months, and the Messenger of Allāh (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) did not pray the Janāzah prayer over him."

Two: The martyr, because the Prophet (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) did not pray over the martyrs of Uḥud or other than them, as has been explained.

However, this does not negate that it is still legislated to pray over them without it being an obligation, as will come in the next point.

60- It is legislated to pray over the following people:

The First: The child, even if it was a miscarriage, and this is the miscarried fetus that came forth from the belly of the mother prematurely, due to his saying (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) in the previous *ḥadīth* from point 51:

> "The child is (in one narration: the miscarried fetus) is prayed upon (and forgiveness and mercy is sought for its parents)."

What is apparent is that the miscarried fetus is only prayed upon if the soul was blown into it, and this is after the completion of four months. If the miscarriage occurred before that, then it is not prayed upon because it is not deemed to have died, as is well known.

The basis for this is the *ḥadīth* of ʿAbdullāh Ibn Masʿūd (رَضِيَٱللَّهُعَنْهُ):

إن خلق أحدكم يجمع في بطن أمه أربعين يوما، ثم يكون علقة مثل ذلك، ثم يكون مضغة مثل ذلك، ثم يبعث إليه ملكا...ينفخ فيه الروح

"The creation of one of you is gathered in his mother's womb for forty days, then he will be a clot for a similar period, then he will be a morsel (of flesh) for a similar period, and then an angel will be sent to him to blow the soul into him."

The Second: The martyr, and regarding this there are many narrations. I will suffice with mentioning a few of them:

(1) On the authority of ʿAbdullāh Ibn al-Zubayr that:

"The Messenger of Allāh (صَلَّىٰٱللَّهُعَلَيْهِوَسَلَّمَ) commanded on the day of Uḥud that Ḥamzah be shrouded in a cloak, then he prayed upon him and said nine *Takbīrāt*. Then the rest of those killed were brought and placed in a row, and he prayed upon them and upon him (i.e. Ḥamzah) along with them."

(2) On the authority of ʿUqbah Ibn ʿĀmir that:

"The Prophet (صَلَّىٰٱللَّهُعَلَيْهِوَسَلَّمَ) came out one day and prayed over the (martyrs) of Uḥud as he would pray over the deceased. [This was eight years later]. [It was as if this was a farewell to the living and deceased]. Then he departed towards the pulpit and he praised Allāh and glorified Him, then said,

'I am your predecessor, and I am a witness upon you. [Verily, we will a meet at the *Ḥawḍ*.] By Allāh, I am looking at my *Ḥawḍ* right now. [Indeed, its width is like that between Aylah and al-Juḥfah.] I have been

> given the keys of the treasures of the earth or the keys of the earth. By Allāh, I am not afraid that you will worship others besides Allāh after me, but I fear for you the [worldly life], that you will compete over it [and fight with one another, and be destroyed like those before you were destroyed].'"

[He said: 'This was the last look I took at the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ).']

The Third: The one who was killed by way of an Islamically prescribed punishment. This is due to the *ḥadīth* of ʿĀmir Ibn Ḥuṣayn:

> "That a woman from Juhaynah came to the Prophet of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) while pregnant from adultery and said, 'O Prophet of Allāh, I fell into a matter that warrants a prescribed punishment, so implement it upon me.' The Prophet of Allāh called for her guardian and said, 'Be good to her, and after she has the baby bring her to me.' So he did so. The Prophet of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) commanded that her clothes be tightened around her, then commanded that she be stoned. Then he prayed upon her. So 'Umar said to him, 'Will you pray over her, O Prophet of Allāh, and she committed adultery?' So he replied,
>
> لقد تابت توبة لو قسمت بين سبعين من أهل المدينة لوسعتهم، هل وجدت توبة أفضل من أن جادت بنفسها لله تعالى
>
> 'She repented with a repentance, which if it was spread out amongst seventy people of al-Madīnah, it would have sufficed all of them. Do you find a

> repentance better than her offering her own life to be taken?'"

The Fourth: The wicked rebellious Muslim indulged in sin and prohibited matters, such as the one who abandons the *Ṣalāh* (prayer) and giving *Zakāh*, while acknowledging their obligation; the fornicator, the drunkard and the wicked ones like them. They are all to be prayed upon.

However, it is befitting that the people of knowledge and piety leave off praying upon them as a punishment and deterrent to those similar to them, as was done by the Prophet (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ).

There are many narrations regarding this; I will mention one of them here:

On the authority of Abū Qatādah who said:

> "If the Messenger of Allāh was requested to pray the Janāzah over a person (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ), he would ask about them. If they were spoken well of he would pray over them, and if it was said about them other than that, he would say to the family, 'Carry out your affair with him.' And he would not pray over them."

The Fifth: The one who dies in debt, who did not leave behind any wealth to cover his debt, is still prayed upon. The Prophet (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) only left praying over them initially. There are a number of *aḥādīth* in this regard.

(1) On the authority of Salāmah Ibn al-Akwaʿ who said:

> "We were sitting with the Prophet (ﷺ) when a *Janāzah* was brought and they said (to him), 'Pray upon him.' He said: 'Does he owe any debts?' They said: 'No.' He said, 'Did he leave behind anything?' They said, 'No.' So he prayed upon him. Then another *Janāzah* was brought and they said, 'O Messenger of Allāh, pray upon him.' He said 'Does he have a debt?' It was said, 'Yes.' Then he said, 'Did he leave behind anything (i.e. wealth)?' They said, 'Three *dīnārs*.' He said (gesturing) with his fingers, 'Three *kayyāt* [he will be burnt three times].' And he prayed upon him. Then a third person was brought and they said to him, 'Pray upon him.' He said, 'Did he leave behind anything?' They said, 'No.' He said 'Does he have a debt?' They said, 'Three *dīnārs*.' He said: 'Pray over your companion.' A man from the *Anṣār* who was called Abū Qatādah said, 'Pray upon him, O Messenger of Allāh, and I will pay his debt.'"

(2) On the authority of Abū Hurayrah (who said):

> "They would come to the Messenger of Allāh (ﷺ) with a person who died whilst owing a debt and he would ask, 'Did he leave behind (money) to cover it?' If he was informed that they left behind money to cover it, he would pray over them, otherwise he would not. He would say, 'Pray over your companion.' But when Allāh gave him victory by way of the conquests, he said,

أنا أولى بالمؤمنين من أنفسهم في الدنيا والأخرة، اقرؤوا إن شئتم: (النبي أولى بالمؤمنين من أنفسهم)، فمن توفى وعليه دين (ولم يترك وفاء) فعليَ قضاؤه، ومن ترك مالا فهو لورثته

> 'I am closer to the Believers than their own selves in this life and in the Hereafter. Read if you like (Allāh's saying):
>
> ﴿ ٱلنَّبِيُّ أَوْلَىٰ بِٱلْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ ﴾
>
> **"The Prophet is closer to the Believers than their own selves."** [Sūrah al-Aḥzāb 33:6]
>
> So whoever dies while having a debt (and they did not leave anything to cover it), then I will pay it. And whoever did leave behind wealth, then it belongs to his heirs.'"

The Sixth: Whoever is buried before they are prayed upon, or only some people prayed upon him, then it is permissible that they pray over him while he is in his grave.

However, in the second scenario it is applicable if the Imām is the one who had not already prayed over him. There are *aḥādīth* in this matter; I will mention just one of them:

On the authority of ʿAbdullāh Ibn ʿAbbās (رَضِيَ ٱللَّهُ عَنْهُمَا) who said:

> "A man died, who the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) used to visit him, and they buried him at night. When they informed him in the morning, he said, 'What prevented you all from informing me?' They said, 'It was night time and it was dark, so we disliked to cause a hardship upon you.' So, he went to his grave and prayed over him. [He led us in the prayer and lined us up behind him.] [I was amongst them], [and he said four *Takbīrāt*]."

The Seventh: Whoever dies in a land where there is no one who can pray upon their body. As for this person, then a group of the Muslims pray upon him the Prayer in absentia, due to the Prophet (صَلَّىٰ ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) praying over al-Najāshī.

This was reported by a number of his companions (صَلَّىٰ ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) and some narrated additional details that others did not. I gathered their *aḥādīth* regarding this, and then I quoted them together in one context for the maximum benefit.

The (original) context of this narration is the *ḥadīth* of Abū Hurayrah:

> "Verily, the Prophet (صَلَّىٰ ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) announced to the people while he was in Madinah the death of Najāshī [Aṣḥamah], [King of Ḥabashah], on the day he died. [He said: 'Indeed, your brother, who was a righteous servant of Allāh, has died] [in a land other than your land]. [So stand and pray for him.] [They said, 'Who is it?' He said, 'Al-Najāshī.'] He said, '[Seek forgiveness for your brother.]'
>
> He led them to the *Mūsallā* (in one narration: to the Baqīʿ.) [Then he stepped up and they stood in rows behind him], [in two rows.] [He said, 'We stood in rows behind him as we would do when praying upon the dead, and we prayed over him just as the dead is prayed over.] [We did not think except the Janāzah was in front of them.] [He led us in prayed and prayed over him.] He made the *Takbīr* (over him), four *Takbīrāt*. [It was said, 'O Messenger of Allāh, are you praying over an Abyssinian slave?' So Allāh, the Exalted sent down:

﴿ وَإِنَّ مِنْ أَهْلِ ٱلْكِتَـٰبِ لَمَن يُؤْمِنُ بِٱللَّهِ ﴾

> **"And verily from the people of the Book are those who believe in Allāh..."** [Sūrah Āl-'Imrān 3:199] to the end of the verse.]"

Ibn al-Qayyim (رَحِمَهُ ٱللَّهُ) stated in *Zād al-Ma'ād* (1/205-206):

> "It was not from his guidance and *Sunnah* (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) to pray the *Janāzah* Prayer for everyone who died in absentia. Many people died from the Muslims while being absent from Madīnah and he did not pray over them. However, it has been authentically established that he prayed the Janāzah over al-Najāshī, as he would pray over the dead."

That which supports the opinion that it is not legislated to pray the (*Janāzah*) Prayer over every one who dies in absentia, is that when the four Rightly Guided Caliphs and other than them died, no one prayed for them the (*Janāzah*) Prayer in absentia. Had it been done it would have been widely reported.

Compare this to how many of the Muslims today pray over every one who dies in absentia, especially if the person was renowned and famous, even if only from a political aspect and the individual was not known for piety or providing service to Islām, even if they died in the *Ḥaram* (*Masjid*) in Makkah and thousands prayed over them during the *Ḥajj* season.

Compare what we have mentioned to this Prayer [that they offer], and you will know with certainty that it is from those innovations which no one who has knowledge of his *Sunnah* (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) and the

methodology of the *Salaf* (رَضِيَ ٱللَّهُ عَنْهُمْ) would have the slightest doubt regarding.

61- It is prohibited to pray over, seek forgiveness for or ask that mercy be showed upon the disbelievers and hypocrites[1], due to the statement of Allāh, the Exalted and High:

﴿ وَلَا تُصَلِّ عَلَىٰٓ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهِۦٓ ۖ إِنَّهُمْ كَفَرُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَمَاتُوا۟ وَهُمْ فَٰسِقُونَ ﴿٨٤﴾ ﴾

"And do not pray over any one of them who dies, ever, and do not stand at their grave. Verily they disbelieved in Allāh and His Messenger and

[1] They are those who conceal disbelief and outwardly manifest that they are upon Islām. Their disbelief only comes to light by what comes out of their mouths from mockery of some of the rulings of the (Islamic) legislation and being displeased with them, and they claim that they go against the intellect and what is tactful. Our Lord, the Exalted and Most High, has pointed out this reality in His statement:

﴿ أَمْ حَسِبَ ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ أَن لَّن يُخْرِجَ ٱللَّهُ أَضْغَٰنَهُمْ ﴿٢٩﴾ وَلَوْ نَشَآءُ لَأَرَيْنَٰكَهُمْ فَلَعَرَفْتَهُم بِسِيمَٰهُمْ ۚ وَلَتَعْرِفَنَّهُمْ فِى لَحْنِ ٱلْقَوْلِ ۚ وَٱللَّهُ يَعْلَمُ أَعْمَٰلَكُمْ ﴿٣٠﴾ ﴾

"Or do those in who hearts is a disease (of hypocrisy), think that Allāh will not bring to light all their hidden ill-wills? Had We willed, We could have shown them to you, and you should have known them by their marks, but surely, you will know them by the tone of their speech! And Allāh knows all your deeds." [Sūrah Muḥammad 47:29-30]

> **died while they were Fāsiqūn.**" [Sūrah al-Tawbah 9:84]

Also due to the *ḥadīth* of ʿAlī (رَضِيَ ٱللَّهُ عَنْهُ) who said:

> "I saw a man seeking forgiveness for his parents and they were disbelievers, so I said to him, 'Do you seek forgiveness for your parents while they are disbelievers?' The man said, 'Did not Ibrāhīm seek forgiveness for his father and he was a disbeliever?' I mentioned that to the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ), and the following verse was revealed:
>
> ﴿ مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَن يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ
> كَانُوا أُولِي قُرْبَىٰ مِن بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ
> الْجَحِيمِ ﴿١١٣﴾ وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَن
> مَّوْعِدَةٍ وَعَدَهَا إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِّلَّهِ تَبَرَّأَ مِنْهُ ۚ إِنَّ
> إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ ﴿١١٤﴾ ﴾
>
> **'It is not for the Prophet and those who have believed to ask forgiveness for the polytheists, even if they were relatives, after it has become clear to them that they are companions of Hellfire. And the request of forgiveness of Ibrāhīm for his father was only because of a promise he had made to him. But when it became apparent to Ibrāhīm that his father was an enemy to Allāh, he disassociated himself from him. Indeed, was Ibrāhīm compassionate and patient.'** [Sūrah al-Tawbah 9:113-114]"

Imām al-Nawawī (رحمه الله) said in his book *al-Majmū'* (5/144, 258):

> "The (*Janāzah*) Prayer for the disbeliever and supplicating for him to be forgiven is impermissible by the text of the *Qur'ān* and a consensus."

I say:

From this you know the error of some of the Muslims today who supplicate for Allāh's mercy and pleasure to be bestowed upon the disbelievers. This often occurs from some newspaper and magazine journalists. I heard one of the Arab presidents, known for being religious, supplicate for mercy for the communist Stalin[1] while he and his political ideology are from the most severe and staunch enemies to the Religion.

This occurred during a talk that this president gave when this person died, and it was broadcast on the radio. In reality, it is not surprising from him, as this ruling may not be known to him (i.e. this president); but what is truly amazing is that some Muslim *Du'āt* (callers) fall victim to this, as one of them said in one of his writings "May Allāh have mercy on Bernard Shaw."[2]

Additionally, some trustworthy individuals informed me a scholar who used to pray for those who died from the *Isma'iliyyah*[3], although he held the belief that they were not Muslims because the they do not believe *Ṣalāh* nor *Ḥajj* to be an obligation, and they worship a man. With all of this, he would still pray over them out of hypocrisy

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[1] **[TN]** Joseph Stalin was the former communist leader of the former Soviet Union (1878-1953).

[2] **[TN]** Bernard Shaw was an Irish playwright specializing in satire. He also was an atheist and supporter of Stalin and the USSR (1856-1950).

[3] **[TN]** From the misguided sects of the Shia.

and attempting to appease them. And all complaints are directed to Allāh, and He is the One from whom help is sought.

62- Congregation is obligatory for the *Janāzah* prayer, just as it is obligatory for the five prescribed prayers, and this is due to two evidences:

The First: The Prophet (صَلَّىٰٱللَّهُعَلَيْهِوَسَلَّمَ) continuously did so.

The Other: His statement (صَلَّىٰٱللَّهُعَلَيْهِوَسَلَّمَ):

"Pray as you have seen me pray."

There should be no confusion about what we mentioned earlier about the companions praying over the Prophet (صَلَّىٰٱللَّهُعَلَيْهِوَسَلَّمَ) individually and that they were not led by anyone. This was a specific circumstance, and its exact reason is unknown.

Therefore, it is not permissible on account of this, that we leave what he (صَلَّىٰٱللَّهُعَلَيْهِوَسَلَّمَ) did continuously during his entire, blessed lifetime. Especially when this particular incident referred to has not been reported with an authentic chain that can be relied upon as evidence, although it has been reported through chains that strengthen each other.

If it is possible to gather between those narrations and between his guidance (صَلَّىٰٱللَّهُعَلَيْهِوَسَلَّمَ) in praying the *Janāzah* prayer in congregation, (then this is one thing). Otherwise, what he normally did takes precedence (i.e. praying the *Janāzah* in congregation), because it is more firmly established and closer to his guidance.

If they prayed over (the *Janāzah*) individually, the obligation of the congregation is lifted, but they are all sinful for abandoning the congregation. And Allāh knows best.

Imām al-Nawawī (رَحِمَهُ ٱللَّهُ) said in his book *al-Majmū*ʿ (5/314):

> "It is permissible to pray the *Janāzah* Prayer individually, and there is no differing (regarding this). The *Sunnah* is that it is prayed in congregation due to the well-known *aḥādīth* in the *Ṣaḥīḥ* (i.e. al Bukhārī) regarding that, and also due to the consensus of the Muslims."

63- The smallest number in order to establish the congregation for the funeral Prayer is three people. It comes in the *ḥadīth* of ʿAbdullāh Ibn Abī Ṭalḥah:

> "That Abū Ṭalḥah invited the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) to (pray over) ʿUmayr Ibn Abū Ṭalḥah when he died. The Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) came to him and prayed over him in their house. The Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) stepped forward, Abū Ṭalḥah was behind him, and Umm Sulaym was behind Abū Ṭalḥah, and there was no one else with them."

64- The larger the congregation the better and more beneficial it is for the deceased, due to his statement (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ):

ما من ميت تصلي عليه أمة من المسلمين يبلغون مائة كلهم يشفعون لهم إلا شفعوا فيه

> "There is not a deceased person who is prayed over by a group of Muslims who reach one hundred [in number], all of them seeking intercession for him, except that their intercession for him will be granted."

In another *ḥadīth*:

"(And he is forgiven)."

The deceased may be forgiven even if the number of those is less than one hundred, if they are Muslims whose *Tawḥīd* [Islamic Monotheism] has not been tainted by any Shirk. This is based on the hadīth:

> "There is not a Muslim man who dies and forty men pray the *Janāzah* over him, except that Allāh grants them intercession for him."

65- It is recommended that they form three rows behind the Imām[1] or more, due to two *ḥadīth* reported in this matter. When brought together they are sound proof in this issue and they can be reviewed in the original work (i.e. *Aḥkām al-Janā'iz*).

66- If there is no one praying with the Imām except one man, then he does not pray parallel to him like is the *Sunnah* in other prayers. Rather, he prays behind the Imām. This is due to the previous *ḥadīth* in point 63.

67- The ruler or the one he appoints has more right to lead the prayer than the relative, due to the *ḥadīth* of Abū Ḥāzim who said:

> "Verily, I witnessed the day al-Ḥasan Ibn 'Alī died, so I saw al-Ḥusayn Ibn 'Alī say to Sa'īd Ibn al-'Āṣ whilst poking at his neck, 'Step forward (to lead the prayer) because if it was not that it was the *Sunnah*, I

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[1] Al-Shawkānī said (4/48):

> "The least number of people considered to be a row is two, and there is no limit for the maximum."

> would not have put you forward.' (Saʿīd was the governor of al-Madīnah at that time), and there was something between the two of them."

68- If the ruler or his deputy is not present, then the one having the most right to lead (the prayer) is the one with the most *Qurʿān*, then in the order that was mentioned in his saying (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ):

> يَؤُمُّ الْقَوْمَ أَقْرَؤُهُمْ لِكِتَابِ اللَّهِ، فَإِنْ كَانُوا فِي الْقِرَاءَةِ سَوَاءً فَأَعْلَمُهُمْ بِالسُّنَّةِ، فَإِنْ كَانُوا فِي السُّنَّةِ سَوَاءً فَأَقْدَمُهُمْ هِجْرَةً، فَإِنْ كَانُوا فِي الْهِجْرَةِ سَوَاءً فَأَقْدَمُهُمْ سِلْمًا، وَلَا يَؤُمَّنَّ الرَّجُلُ الرَّجُلَ فِي سُلْطَانِهِ، وَلَا يَقْعُدْ فِي بَيْتِهِ عَلَى تَكْرِمَتِهِ إِلَّا بِإِذْنِهِ

> "The one who leads the people (in prayer) is the one who has memorized the most from the Book of Allāh. If they are equal in memorization, then the most knowledgeable of them regarding the *Sunnah*. If they are equal in knowledge of the *Sunnah*, then the earliest of them in making the *Hijrah*. If they are equal in respects to the *Hijrah*, then the earliest of them in accepting Islām. A man should not lead another man in his house and should not sit on his furnishings in his house except with his permission."

The people should be led by the one who has memorized the most *Qur ʿān*, even if he is a young boy that has not reached puberty. This is due to the *ḥadīth* of ʿAmr Ibn Salāmah:

> "That they (his people) went as a delegation to the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ), and when they were ready to leave they said, 'O Messenger of Allāh, who will lead us in the prayer?' He said: 'The one from you who has memorized the most *Qurʿān*, or has learnt the

> most *Qur'ān*'. So there was no one from them who had memorized what I had memorized so they put me forward to lead and was a boy wearing a cloth wrapped around my body. I did not witness a gathering from (the tribe of) Jarm except I was their Imām, and I would pray over their deceased up until this very day of ours."

69- If there are a number of dead bodies present, comprising of both men and women, then they are all prayed over with just one prayer. The males, even if they are young, are placed directly in front of the Imām, and the bodies of the females are placed in front closest to the direction of the *Qiblah*.

This is the *Sunnah* as narrated by Nāfi' from Ibn 'Umar:

> "He (Ibn Umar) prayed[1] over nine people at one time. He placed the men nearest the Imām, and the women in front closest to the direction of the *Qiblah*. He placed the bodies in one line. The body of Umm Kulthum Bint 'Alī, the wife of 'Umar Ibn al-Khaṭṭāb and (the body) of one of her sons whose name was Zayd were placed among the dead. The Imām (Governor) at that time was Sa'īd Ibn al-'Āṣ, and from those present that day was Ibn 'Abbās, Abū Hurayrah, Abū Sa'īd, and Abū Qatādah. The young boy was placed directly in front of the Imām. A man

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[1] I say: This means that he prayed over them as the Imām, as is proven by the context of this hadith and was explicitly stated by al-Bayhaqī in a wording he collected.

There is no contradiction between this and his next statement: "The Governor at that time was Sa'īd Ibn al-'Āṣ," because Imām here means that he was the Governor.

said, 'I disapproved of this (action), so I looked to Ibn ʿAbbās, Abū Hurayrah, Abū Saʿīd, and Abū Qatādah and said what is this?' They said, 'It is the *Sunnah*.'"

70- It is also permissible to pray the *Janāzah* prayer over each person separately, because this is the origin and because the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) did this with the martyrs of Uḥud, as mentioned in point 60.

71- It is also permissible to pray over the deceased in the *Masjid*, due to the *ḥadīth* of ʿĀʾishah (رَضِيَ ٱللَّهُ عَنْهَا) who said:

> "When Saʿd Ibn Abī Waqqāṣ died, the wives of the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) sent (word) that they bring his *Janāzah* to the *Masjid* so they could pray for him. So they did so. They brought his body in front of their living quarters and they prayed upon him. His body was taken out [of the *Masjid*] to the grave yard through Bāb al-Janāʾīz [the door used for funerals] ...It reached them (i.e. the Prophet's wives) that some people disapproved of that and said [that this is an innovation], as the deceased did not used to be brought into the *Masjid*. This reached ʿĀʾishah so she said, 'How fast do people disapprove of what they have no knowledge concerning. They blamed us for asking to bring (his) *Janāzah* to the *Masjid*. [By Allāh], the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) did not pray over Suhayl Ibn Bayḍā [and his brother], except in the inside of the *Masjid*.'"

72- However, it is better to pray over the dead outside the *Masjid* in a place prepared (specifically) and designated for praying over *Janāzahs*, just as the affair was in the time of the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ). And this was his practice in most cases. There are some *aḥādīth*

mentioned regarding this in the original work, an example of that is his prayer (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) over al-Najāshī in the *Mūsallā* near the Baqīʿ, as mentioned in point 60, number 7.

From them is the *ḥadīth*:

> "The Jews came to the Prophet (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) with a man and woman from amongst them who committed adultery, so he commanded that they be stoned close to the place where the *Janāʿiz* were prayed upon, near the *Masjid*."

Al-Ḥāfiẓ Ibn Ḥajr said in *al-Fatḥ*:

> "The *Mūsallā* for the *Janāzah* prayers was adjacent to the Prophet's *Masjid* (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) from the eastern side."

He said in another place (12-108):

> "And the *Mūsallā* where he used to pray the *ʿĪd* and pray over the *Janāʿiz* was on the side of the Baqīʿ al-Gharqad[1]."

73- It is not permissible to pray over (the *Janāʿiz*) among the graves, due to the *ḥadīth* of Anas Ibn Mālik (رَضِيَ ٱللَّٰهُ عَنْهُ):

> "The Prophet (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) prohibited praying over the *Janāʿiz* among the graves."

It was also narrated from him:

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[1] A species of thorny trees.

> "He used to dislike that a *Masjid* was built between the graves."

What supports this *ḥadīth* are the narrations that have reached the level of *Mutawātir*, which have been narrated from the Prophet (ﷺ) that he prohibited taking the graves as *Masājid* (places of prayer).

I have mentioned what has been reported regarding this in the very beginning of my book, *Taḥdir al-Sājid Min Itikhādh al Qubūr Masājid* (Warning the Prostrating One from Taking Graves as *Masājid*). I will mention some of them in point 126, section 9.

74- The Imām stands behind the head of the dead man and at the middle of the woman. There are two *ḥadīth* about this matter, the most comprehensive being the *ḥadīth* of Abū Ghālib al-Khayyāṭ who said:

> "I witnessed Anas Ibn Mālik pray the *Janāzah* over a man and he stood at his head (in another wording: the head of the bed). So when he was taken away, they came with the *Janāzah* of a woman from al-Quraysh or from the *Anṣār*. It was said to him, 'O Abū Hamzah (i.e. Anas), this is the body of so and so, the daughter of so and so, so pray over her.' He prayed over her and stood at the middle of her (body). (In another wording: He stood at her hip, and over her was a bier with a green covering). Amongst us was al-ʿAlāʾ Ibn Ziyād al-ʿAdawī,[1] and when he saw the difference in (his position when) standing over the man compared to the woman he

[1] His Kunyah was Abū Naṣr and he was from the trustworthy *Tābiʿūn*. He was from the known righteous worshippers of the people of Baṣrah and from their known reciters. He died in the year 94 A.H.

said, 'O Abū Ḥamzah, did the Messenger of Allāh (صَلَّىٰ ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) stand where you stood for the man and where you stood at the woman?' He said, 'Yes'. So he (Abū Ghālib) said, 'So al-ʿAlā' turned to us and said, 'Remember this!'"

Description of the Janāzah Prayer

75- The (person) says the *Takbīr* four or five times, or up to nine, over the (*Janāzah*). All of this has been established upon the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ). Whichever of these are done then it is valid and correct, and it is better to alternate between them.

He should choose one of them at times and others at other times, just as is done in acts (of worship) similar to it such as the opening supplication, the variations of the *Tashahhud* and the Ibrāhīmīyah supplication, and their likes.

If it is a necessity that one sticks to only one way, then it should be four *Takbīrāt*, because the *aḥādīth* regarding it are stronger and greater in number. Those following (the Imām) say the same number of *Takbīrāt* said by the Imām, and a clarification of all this is in the original work.

76- It is legislated that he raises his hand with the first *Takbīr*. There are two *ḥadīth* concerning this, one is supported by the other. The scholars also agree upon this.

77-Then he places his right hand on the back of his left palm, the wrist and forearm. Then he tightly places them on his chest. There are well known *aḥādīth* about this. You can find some of them in the original work.

As for placing the hands below the naval, then this is weak according to a unanimous agreement (of the scholars), as mentioned by al-Nawawī, al-Zaylaʿī and other than them.

78- After the first *Takbīr*, he recites the *Fātiḥah* and a *Sūrah*, due to the *ḥadīth* of Ṭalḥah Ibn ʿAbdullāh Ibn ʿAwf who said:

> "I prayed behind Ibn ʿAbbās (رَضِيَٱللَّهُعَنْهُ) upon a *Janāzah* and he recited the *Fātiḥah* [and a *Sūrah* audibly so that we could hear. When he finished, I took his hand and asked him (regarding it)] He said, '[I only recited out loud] so you may know it is a *Sunnah* [and the truth].'"

79- He recites silently, due to the *ḥadīth* of Abū Umāmah Ibn Sahl who said:

> "The *Sunnah* in the prayer over the Janāzah is that one recites the *Fātiḥah* silently after the first *Takbīr*, then he says the *Takbir* three (more) times, and the *Taslīm* is after the last."

80- Then he says the *Takbīr* a second time and offers *Ṣalāh* upon the Prophet (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ), due to the aforementioned *ḥadīth* of Abū Umāmah where he mentioned that a man informed him from the companions of the Prophet (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) that:

> "The *Sunnah* in the prayer over the Janāzah is that the Imām says the *Takbīr*, then recites the *Fātiḥah* silently after the first *Takbīr* to himself. Then he sends *Ṣalāh* upon the Prophet (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) and then makes sincere *Duʿā* for the deceased in the (three) *Takbīrāt*. He does not recite (Qur'ān in) any of these.[1] Then he makes *Taslīm* silently to himself [when he finishes towards his right side]. And the *Sunnah* is that those behind do exactly the same as their Imām."

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[1] Meaning that he does not recite the *Qurʾān*, but this does not conflict with reading the authentic supplications, as will be mentioned soon—if Allāh wills.

As for the wordings of the *Ṣalāh* upon the Prophet (ﷺ) in the *Janāzah* prayer (specifically), then I have not come across any authentic narrations pertaining to this. Thus, what is apparent is that the *Janāzah* does not have a specific wording, but rather one says one of the wordings that is said in the *Tashahhud* of the obligatory prayer.[1]

81-Then he says the remaining *Takbīrāt* and makes sincere *Du'ā'* for the deceased, due to the aforementioned *ḥadīth* of Abū Umāmah, and his statement (ﷺ):

إذا صليتم على الميت فأخلصوا له الدعاء

> "When you pray over the deceased, make sincere supplication for him."[2]

82- He makes *Du'ā* with the supplications that have been authentically established upon him (ﷺ). I have come across four of them:

The First:

[1] There are seven (different) wordings, and I mentioned them in *Ṣifah al-Ṣalāh al-Nabī* (The Prophet's Prayer Described), which has been printed several times by *Maktabah al-Ma'ārif.*

[2] Al-Sindī said: "Meaning, specify him with *Du'ā'*." Al-Munawī said: "Meaning, supplicate for him with sincerity and attentiveness, because the intent behind this prayer is only to seek forgiveness and intercession for the deceased. It is only hoped to be accepted when sincerity is present and supplication." This is why it has been legislated in the prayer over the deceased what has not been legislated in *Du'ā'* for the living. Ibn al-Qayyim said: 'This falsifies the statement of the one who says that the deceased does not benefit from the supplication of those living.'"

اللَّهُمَّ اغْفِرْ لَهُ، وارْحَمْهُ، وعافِهِ، واعْفُ عنهُ، وَأَكْرِمْ نزُلَهُ، وَوسِّعْ مُدْخَلَهُ واغْسِلْهُ بِالماءِ والثَّلْجِ والْبَرَدِ، ونقِّه منَ الخَطَايَا، كما نَقَّيْتَ (وفي رواية: كما ينقى) الثَّوب الأبْيَضَ منَ الدَّنَس، وَأَبْدِلْهُ دارا خيراً مِنْ دَارِه، وَأَهْلاً خَيّراً مِنْ أَهْلِهِ، وزَوْجاً (وفي رواية: وزوجة) خَيْرًا مِنْ زَوْجِهِ، وأَدْخِلْه الجَنَّةَ، وَأَعِذْه منْ عَذَابِ القَبْرِ، وَمِنْ عَذَابِ النَّار

"O Allāh, forgive him, have mercy on him, protect him, and pardon him; honor his resting place, and make his entrance spacious; wash him with water, ice and hail, and cleanse him from his sins just as you cleanse a white garment from filth (in another wording: as a white garment is cleansed). Exchange his abode for a better abode, his family for a better family, and his wife for a better wife. Enter him into Paradise, and give him refuge from the punishment of the Hellfire."

The Second:

اللهم اغفر لحينا وميتنا وشاهدنا وغائبنا وصغيرنا وكبيرنا وذكرنا وأنثانا. اللهم من أحييته منا فأحيه على الإسلام ومن توفيته منا فتوفه على الإيمان، اللهم لا تحرمنا أجره ولا تضلنا بعده

"O Allāh, forgive our living and our deceased, our present and our absent, our young and our old, our males and our females. O Allāh, those who you keep alive from amongst us, allow him to live upon Islām, and those whose souls you take from us, then cause them to die upon *Īmān*. O Allāh, do not deprive us his reward and do not send us astray after him."

The Third:

اللهم إن فلان بن فلان في ذمتك وحبل جوارك فقِه فتنة القبر، وعذاب النار، وأنت أهل الوفاء والحق، فاغفر له وارحمه إنك أنت الغفور الرحيم

"O Allāh, so and so, son of so and so, is in your care and protection, so protect him from the trial of the grave and its punishment. You are the one who fulfills the promise and You are the truth, so forgive him and have mercy on him. Indeed, You are the Most Forgiving, Most Merciful."

The Fourth:

اللهم عبدك، وابن أمتك احتاج إلى رحمتك، وأنت غني عن عذابه إن كان محسنا فزد في حسناته، وإن كان مسيئا فتجاوز عنه

"O Allāh, (this is) your slave, son of your female slave; he is in need of your mercy, and you have no need of punishing him. If he was one who was a good doer, then increase his good deeds; and if he was one who did bad, then pardon him."

83- Supplicating between the last *Takbīr* and the *Taslīm* is legislated, due to the *ḥadīth* of Abū Yaʿfur narrating from ʿAbdullāh Ibn Abī Awfa (رَضِيَ ٱللَّهُ عَنْهُ) who said:

"I saw him whilst he said four *Takbīrāt* over the *Janāzah*, then [i.e. after the fourth *Takbīr*] he stood there for a bit, meaning supplicating. Then he said: 'Did you all think I was going to say five *Takbīrāt*?' They said: 'No.' He said: 'Indeed, the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) used to say four *Takbīrāt*.'"

84- Then he makes two *Taslīms* as he does in the obligatory prayer, one towards his right and the other towards his left, due to the *ḥadīth* of ʿAbdullāh Ibn Masʿūd (رَضِيَ ٱللَّهُ عَنْهُ) who said:

> "There are three matters that the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) used to do, which the people left off: one of them is making the *Taslīm* in the *Janāzah* prayer just like the *Taslīm* in the (obligatory) prayer."

It has been established in *Ṣaḥīḥ Muslim* and in other [collections of *ḥadīth*], on the authority of Ibn Masʿūd that the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) used to make two *Taslīms* in the (obligatory) prayer.

Therefore, this clarifies that what is intended by his statement in the first *ḥadīth*, "Just like the *Taslīm* in the (obligatory) prayer," is the two well-known *Taslīms.*

85- It is permissible to suffice with one *Taslīm* only, due to the *ḥadīth* of Abū Hurayrah (رَضِيَ ٱللَّهُ عَنْهُ):

> "The Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) prayed over a *Janāzah* and said four *Takbīrāt* over it, and made one *Taslīm.*"

86- The *Sunnah* is to make the *Taslīm* from the *Janāzah* prayer silently; the Imām and those following behind him are the same in this. This is due to the aforementioned *ḥadīth* of Abū Umāmah in point 80 with the wording:

> "Then he makes the *Taslīm* silently to himself when he finishes, and the *Sunnah* is that those behind him do exactly what their Imām does."

87- It is not allowed to pray over the *Janāzah* during the three times when it is prohibited to pray except for a necessity, due to the *ḥadīth* of ʿUqbah Ibn ʿĀmir (رَضِيَ اللَّهُ عَنْهُ):

> ثلاث ساعات كان رسول الله صلى الله عليه وسلم ينهانا أن نصلي فيهن أو أن نقبر فيهن موتانا: حين تطلع الشمس بازغة حتى ترتفع وحين يقوم قائم الظهيرة حتى تميل الشمس وحين تضيف الشمس للغروب حتى تغرب.
>
> "There were three times that Allāh's Messenger forbade us from praying in or burying our dead: when the sun begins to rise until it is fully arisen, when the sun is at its zenith until it passes, and when the sun begins to set until it is completely set."

The generality of this *ḥadīth* encompasses the funeral prayer, and this is what was understood by the companions, as I explained in the original work.

Chapter Fourteen
The Burial and What Follows It

88- It is obligatory to bury the deceased, even if he is a disbeliever. There are two *ḥadīths* concerning this:

The First: Narrated by a group of the companions of the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ), from them is Abū Ṭalḥah al-Anṣārī, and this is his wording:

> "The Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) commanded on the day of Badr that twenty-four men from the leaders of Quraysh be buried. [They were pulled by their feet] and thrown in one of the dirty wells of Badr, which was disgusting and despicable. [They were thrown over one another], [except what occurred to Umayyah Ibn Khalaf who swelled and filled up his vest, so they went to move him and pieces of his body broke off. Thus, they left him as he was and threw over him enough dirt and rocks to cover him]..." To the end of the *ḥadīth.*

The Second: Narrated by ʿAlī (رَضِيَ ٱللَّهُ عَنْهُ):

> "When Abū Ṭālib died, I went to the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) and said to him, 'Your uncle, the [misguided] old man has died, [so who should bury him?'] He said, 'Go and bury him. Do not do anything afterwards until you come to me.' [Then he said, 'Indeed, he died associating partners (with Allāh). Go and bury him']. I buried him, then I came back to him and he said, 'Go and make *ghusl.* Do not do anything afterwards until you come to me.' So I

> made *ghusl*; then I came to him. He supplicated for me with words that brought happiness to me more than red and black camels would. And if he (Ali) would wash the deceased, he would make *ghusl*."

89- The Muslim is not buried with the disbeliever, nor the disbeliever with the Muslim. Rather, the Muslim should be buried in the graveyard of the Muslims, and the disbeliever in the graveyard of the disbelievers.

This was the practice in the time of the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) and it has continued up until this time of ours. From the evidence for this is the *ḥadīth* of Bashīr Ibn al-Khaṣāṣiyyah who said:

> "While I was walking with the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) [holding his hand] he said, 'O Ibn Khasasiyyah, why are you angry with Allāh?[1] You

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[1] He (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) only said this to him because Bashīr (رَضِيَ ٱللَّهُ عَنْهُ) appeared to be somewhat annoyed because he lived distant from the homes of his (tribal) people. It was reported by al-Ṭabarānī in *al-Kabīr* (no. 1236) and *al-Awsaṭ*, narrated by Bashīr himself who said:

> "I came to the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) and found him at the Baqīʿ. I heard him say, '*Al-Salām* be upon the inhabitants of the graves amongst the believers…' Then my sandal strap broke. He said, 'Fix your strap.' I said, 'O Messenger of Allāh, I have been alone for a long period and I am far from the locale of my people.' He said: 'O Bashīr, will you not praise Allāh who has taken you by your forelock from amongst (the tribe) of Rabīʿah, a people who believe that if it was not for them, this world would turn upside down on those upon it."

Al-Haythamī said in *al-Majmaʿ* (3/60), "Its narrators are trustworthy". I say: This statement of his is debatable (and not accurate).

> are walking with the Messenger of Allāh!' [He said: 'I think he said, holding his hand']. I said, ['O Messenger of Allāh, may my mother and father be ransomed for you], I have not awoken angry with Allāh at all. Allāh has bestowed all good on me.' Then he passed by the graves of the *Mushrikīn* and said, 'They lost out on a great deal of good,' three times. Then he passed by the graves of the Muslims and said, 'They acquired a great deal of good,' three times. Then while he was walking, he turned and saw a man walking between the graves in his shoes and he said, 'O you with the shoes. Woe to you, take them off.' So he looked and when the man recognized the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) he took them off and threw them to the side."

That which also confirms this (i.e. the Muslim and the disbeliever not being buried in one graveyard) is that the legislation has distinguished between what the believer says when he visits the graveyard of the Muslims and what he says when he passes by the graveyard of the disbelievers, as will soon come—if Allāh wills—when discussing the issue of 'visiting the graves'.

90- The *Sunnah* is for the (dead) to be buried in the graveyard, because the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) would bury the deceased in the Baqīʿ graveyard. The narrations concerning this are widespread, and some of them have already been quoted in different places (of the book).

The most recent is the *ḥadīth* of Ibn al-Khaṣāṣiyyah in the previous point. It also has not been reported from any of the *Salaf* that they were buried in other than a graveyard, except for the numerous narrations that the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) was buried in his house.

This was from those things specific to him (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ), as proven by the *ḥadīth* of ʿĀʾishah (رَضِيَ ٱللَّٰهُ عَنْهَا):

> "When the Messenger of Allāh (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) died, they differed as to where he should be buried. So Abū Bakr said, 'I heard the Messenger of Allāh (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) say something that I have not forgotten; he said:
>
> ما قبض الله نبيا إلا في الموضع الذي يحب أن يدفن فيه، فدفنوه في موضع فراشه
>
> 'Allāh has not taken the soul of any Prophet, except in the place where he wanted to be buried.' So they buried him at the site of his bed."

91-An exception to what has been mentioned is the one who died as a martyr in a battle; they are buried in the places where they were martyred and they are not taken to the graveyard.

This is due to the *ḥadīth* of Jābir (رَضِيَ ٱللَّٰهُ عَنْهُ) who said:

> "The Messenger of Allāh (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) departed from al-Madīnah towards the polytheists to fight them. My father, ʿAbdullāh, said, 'O Jābir Ibn ʿAbdullāh, why do you not remain among the people of Madinah to take care of those left behind, so you can see what happens to us. Verily, by Allāh, if it were not for the fact that I am leaving behind daughters, I would surely love for you to be killed before me.' When I was looking after the inhabitants [of Madīnah] my aunt came with my father's body and my uncle's body. She had placed them on the camel. She brought them to Madīnah to bury them in our

> graveyards. At that time a man reached them announcing, 'The Messenger of Allāh commands you to return with the dead to bury them in the places they were killed.' So we returned with the bodies and buried them where they were killed."

92- It is not permissible to bury the deceased during the following times, except for necessity:

A: Burying them during the three (forbidden) times, due to the ḥadīth of 'Uqbah Ibn 'Āmir that preceded in point 87 with the wording:

> "There were three times that Allāh's Messenger forbade us from praying in or burying our dead..."

B: At night, due to the *ḥadīth* of Jābir (رَضِيَ ٱللَّهُ عَنْهُ) who said:

> "The Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) prohibited that a man be buried at night so he can be prayed upon[1], except if a person is compelled to do so."

This entire narration has been mentioned in point 35.

93- If they are compelled to bury him at night, then it is permissible, even if they must use a lamp and descend into the grave with it to make the burial procedure easy.

The evidence is the *ḥadīth* of Ibn 'Abbās:

> "The Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) buried a man at night and used a lantern in his grave."

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[1] Meaning, during the daytime, because a larger congregation is expected.

94- It is obligatory to make the grave deep, spacious, and well prepared; there are two *ḥadīths* concerning this:

The First: On the authority of Hishām Ibn ʿĀmir who said:

"When it was the day of Uḥud, those whom were wounded from the Muslims were wounded, and people were inflicted with injury. [We said: 'O Messenger of Allāh, it is difficult for us to make a ditch for each person.]' [What do you command us?] He said,

'Dig and make it spacious [make it deep], [make it well prepared], and bury two and three in a grave. And enter first the one who memorized the most *Qurʿān*.'

[My father was the third of three, and he memorized the most *Qurʿān*, so he was entered first.]"

The Second: Upon the authority of a man from the *Anṣār* who said:

> "We went out with the Messenger of Allāh (ﷺ) to a *Janāzah* of a man from the *Anṣār*—at the time I was a young man with my father—so the Messenger of Allāh (ﷺ) sat on the edge of the grave. He began to counsel [in one wording: to point to] the grave digger saying,
>
> 'Make it wide from the direction of the head, and make it wide from the direction of the two feet. Perhaps there are bunches of palm trees for him in the Paradise.'"[1]

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[1] I say: What is apparent from the command mentioned in the two *ḥadīth* is that what was mentioned in them is an obligation from digging the grave deep, making it spacious and preparing it well.

95- It is permissible to place in the grave a *Laḥd* (niche) in the grave[1] and the *Shaqq* (a burial chamber in the middle), due to this practice being implemented in the era of the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ).

Concerning this there are some *aḥādīth*, and I will mention two of them:

The First: On the authority of Anas Ibn Mālik:

> "When the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) passed away, there was a man in al-Madīnah who used to dig the grave with a *Laḥd* (niche) and another would dig a trench. So they said, 'Let us seek the counsel of our Lord, and send for them. Whoever comes first, we will leave (the other). So the man who used to dig the *Laḥd* came first, so they buried the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) using the *Laḥd*."

The Second: On the authority of Ibn 'Abbās that the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) said:

> "The *Laḥd* [niche on the side] is for us, and the *Shaqq* [the hole in the middle] is for other than us."

It is known from the *Shāfi'īyah* and other than them that it is recommended to dig the grave deep. However, Ibn Ḥazm explicitly mentioned in *al-Muḥalla* (5/116) that it is obligatory. They differed, regarding the depth, with varying opinions. You can see them in *al-Majmū'* or other than it.

[1] *Laḥd* is pronounced with the *Fāthah* vowel over the *Lām*, and with the *Ḍammah* vowel and a *sukūn* over the *Hā*. It is an opening in the width side (wall) of the grave towards the direction of the *Qiblah*.

The *Shaqq* is the trench (in the middle of the grave); and it is [dug] into the bottom of the grave, just like a river.

96- There is nothing wrong with burying two or more people in one grave out of necessity, and the most virtuous of them is given precedence (in the grave). (This was mentioned) in *aḥādīth* that preceded; from them is the *ḥadīth* of Anas in point 36 and the *ḥadīth* of Hishām Ibn ʿĀmir in point 94.

97- Lowering the deceased—even if it is a woman—should be done by the men and not the women, due to the following matters:

The First: This is what was known in the time of the Prophet (ﷺ), and this is what was practiced by the Muslims up until this day of ours. Regarding this, the *ḥadīth* of Anas will be mentioned in point 99.

The Second: That the men are stronger and more capable to do this.

The Third: If the women took the responsibility of this, it would lead to some of their body being exposed in front of non-*Maḥram* men, and this is impermissible.

98- The relatives of the deceased have more right to lower (them) (into the grave), due to the general nature of the statement of Allāh:

﴿وَأُوْلُوا۟ ٱلْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِى كِتَـٰبِ ٱللَّهِ﴾

> **"And those of** blood **relationship are more entitled** to inheritance **in the decree of Allāh than the** other **Believers."**[1] [Sūrah al-Aḥzāb 33:6]

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[1] They are the father and his fathers, and the son and his sons. Then the full brothers, then the paternal brothers, then their sons, then the paternal uncles of the father and mother, then of the father (alone), then their (i.e. the paternal uncles') sons, and then (after that) every relative that is

This is also, due to the *ḥadīth* of ʿAlī (رَضِيَ ٱللَّهُ عَنْهُ) who said:

> "I washed the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ), so I began to look for the matters that occur with the deceased, and I did not see any of that. He was pure, alive and dead. Only four of the people buried him and lowered him: ʿAlī, al-ʿAbbās, al-Faḍl, and Ṣāliḥ, the freed slave of the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ). The Messenger of Allāh was placed in a *Laḥd*, and bricks were then placed over it."

Upon the authority of ʿAbd al-Raḥmān Ibn Abzā who said:

> "I prayed with ʿUmar Ibn al-Khaṭṭāb over Zaynab Bint Jaḥsh in al-Madīnah. He said four *Takbīrāt*. Then he sent (a message) to the wives of the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) asking who did they request to place her in the grave. He wished that he be the one who does that. They replied to him, 'Look to the one who was allowed to see her when she was living and let him place her in the grave.' So ʿUmar said, 'You all have spoken the truth.'"

99- It is also permissible for the husband himself to place his wife in the grave due to the *ḥadīth* of ʿĀʾishah (رَضِيَ ٱللَّهُ عَنْهَا) who said:

> "The Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) entered upon me on the day his illness began, so I said, 'My head hurts!' He said, 'I wish this (i.e. your death) would occur whilst I was alive, for I would have prepared your body and buried you.' I said, out of jealousy, 'I

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considered a *Maḥram*. This is what is found in *al-Muḥallā* (5/143) and the like is in *al-Majmūʿ* (5/290).

> would expect you to be spending pleasurable time with one of your wives.' He said, 'And me, my head hurts! Call your father and brother, so I can write a document to Abū Bakr because I fear someone will say and one will wish, 'I have more right (to leadership).' However, Allāh and the believers refuse to have anyone except Abū Bakr.'"

100- However, this is with the condition that he did not have intercourse the night before. If so then it is not legislated (for him to bury her), and another person will have precedence even if they were a stranger, according to the previously mentioned condition.

This is due to the *ḥadīth* of Anas Ibn Mālik (رَضِيَٱللَّهُعَنْهُ) who said:

> "We witnessed (the *Janāzah*) of a daughter of Allāh's Messenger (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ), and the Messenger of Allāh (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) was sitting at the grave. I saw his two eyes flowing with tears. He said, 'Is there any man amongst you who did not have intercourse with his wife last night?' Abū Ṭalḥah said, '[Yes], me O Messenger of Allāh!' He said, 'Go down (into the grave).' So he got down into her grave [and buried her]."[1]

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[1] I say: The hadith is a clear proof for that which we have mentioned it for. This was also stated by Ibn Ḥazm (5/144-145). What is amazing is that the majority of the books of Fiqh (Jurisprudence), which I have come across or reviewed pertaining to this matter, did not address this issue, not in affirmation nor negation.

This is a proof from the many evidences that the *Faqīh* (scholar of Fiqh) is always in need of the books of Sunnah. In opposition to what those who rigidly adhere to the scholars of Jurisprudence think: that the books of Fiqh replace any need of referring to the books of Sunnah and even the Book of

101- The *Sunnah* is to enter the deceased from the rear (the foot) of the grave, due to the *ḥadīth* of Abū Ishaq:

> "Al-Ḥārith bequeathed that ʿAbdullāh Ibn Yazīd pray over him, so he prayed over him. Then he placed him in the grave from the rear of the grave (i.e. length wise) and said: 'This is the *Sunnah.*'"

Ibn Sīrīn narrated:

> "I was with Anas at a *Janāzah* so he commanded (the body be brought) and be gently placed in it from the foot of the grave (i.e. length wise where the two feet would lay once in the grave)."

102- The deceased is placed in the grave on his (or her) right side; the face should be in the direction of the *Qiblah* and his head should be to the right of the *Qiblah* and his two feet to the left of it.

This has been the practice of the people of Islām from the time of the Messenger of Allāh (ﷺ) until this day of ours, likewise every grave on the face of the earth. This is what was mentioned in *al-Muḥallā* (5/173) and other than it.

103- The one who places him in the *Laḥd* says:

> بسم الله وعلى سنة رسول الله
>
> "In the name of Allāh, and the Sunnah of the Messenger of Allāh."

Or:

Allah, the Blessed and Most High. And Allah is far removed from what the transgressors say.

ملة رسول الله (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ)

"And upon the religion of the Messenger of Allāh."

Or he can say:

بسم الله و بالله و على ملة رسول الله (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ)

"In the name of Allāh and with the aid of Allāh, and upon the religion of the Messenger of Allāh."

All of this was commanded by the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ).

104- It is recommended for those around the grave to throw three cupped handfuls of dirt after the *Laḥd* has finished being sealed up, due to the *ḥadīth* of Abū Hurayrah:

> "The Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) prayed over a *Janāzah*. Then the deceased was brought (and buried) and he threw dirt upon him in the direction of his head three times."

105- The following is the *Sunnah* when the burying is complete:

The First: To elevate the (dirt) of the grave above ground level approximately the height of a handspan and not to make the grave even with the earth, so that it may be known that there is a grave present. Thus, it can be preserved and not be disrespected. This is due to that *ḥadīth* of Jābir (رَضِيَ ٱللَّهُ عَنْهُ):

> "A *Laḥd* was dug for the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) and bricks were placed over it (to seal it), and his grave was raised above the ground approximately a handspan."

The Second: That the [earth] is raised into a mounded heap, due to the *ḥadīth* of Sufyān al-Tamār who said:

> "I saw the grave of the Prophet (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ), [Abū Bakr and 'Umar] and they were a mounded heap."

The Third: To mark it by placing a stone there or its like (so one can identify it), so that whoever from his (or her) family dies can be buried there.

This is due to the *ḥadīth* of al-Muṭallib Ibn Abī Widā'ah (رَضِيَ ٱللَّٰهُ عَنْهُ) who said:

> "When 'Uthmān Ibn Maẓ'ūn died, his body was carried and buried. The Prophet (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) commanded a man to bring a stone but he could not carry it, so the Messenger of Allāh (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) approached it and rolled up his sleeves. The one who informed me about the Messenger of Allāh (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) (said), 'It is as if I can see the whiteness of the two arms of the Messenger of Allāh (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) when he rolled up his sleeves.' Then he carried it and placed it at the place of his head, saying, 'I am marking the grave of my brother with it, and bury in this area whoever dies from my family.'"

The Fourth: The dead is not instructed to say certain things, which has become widely known today because the *ḥadīth* reported concerning this is not authentic. Instead, one should stand over the grave and supplicate to Allāh to keep the deceased firm and seek forgiveness for them, and command those present to do the same.

This is due to the *ḥadīth* of 'Uthmān Ibn 'Affān (رَضِيَ ٱللَّٰهُ عَنْهُ) who said:

> "When the Prophet (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) finished burying the dead, he would stand over the grave and say:
>
> استغفروا لأخيكم وسلوا له الثبات فإنه الآن يسأل
>
> 'Seek forgiveness for your Muslim brother and ask that he be given firmness, because verily he now is being questioned.'"

106- It is permissible to sit at the grave during the burial for the purpose of reminding those present about death and what occurs after it, due to the *ḥadīth* of al-Barā' Ibn al-'Āzib.

There is no problem that we mention it in its entirety due to what it entails from an encouragement (to do good), a determent (from doing evil) and an admonishment. He said:

> "We went out with the Prophet (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) to a burial of a man from the *Anṣār* (original inhabitants of Madinah) until we arrived at the grave, and he still had not been placed in the niche of the grave.
>
> The Messenger of Allāh (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) sat down and we sat around him. It was as if birds were upon our heads from our stillness. In the hand of the Messenger of Allāh (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) was a stick, which he was poking the ground with. [Then he started looking at the sky and looking at the earth, raising and lowering his sight three times.] Then he said to us, 'Ask Allāh for refuge from the torment of the grave.' He repeated this command two or three times. [Then he said: 'O Allāh I seek refuge in you from the torment of the grave] [three times.] Then he said: 'Verily, the believing servant when leaving this life and journeying to the Hereafter, angels descend to him, their faces white as if they were the sun. They will have with

them a shroud (*Kafan*) from the shrouds of Paradise, and an embalmment (*Ḥanūṭ*) from the balsams of heaven. They will sit within eye-shot of him.

Then the angel of death (peace be upon him) will come and sit at his head and say, 'O you virtuous soul (in one narration: peaceful soul) come out to the forgiveness and pleasure of your Lord.' So it will come out as a drop comes out of the mouth of a jug (with ease). Then he will take it. (In one narration: When the soul leaves the body every angel between the heavens and the earth and all the angels in the heavens send *Ṣalah* upon him. The gates of heaven are opened for him, and there are no gatekeepers except that they ask Allah for the soul to ascend from them.)

When the angel of death seizes the soul, the angels do not leave it in his hand for longer than the blink of an eye until they have placed it in that shroud and that embalmment. [This is the saying of Allah: 'Our Messengers (angel of death and his assistant) take his soul, and they never neglect their duty.' (Al-An'ām: 61)]. And there will emanate from it a smell like that of the sweetest smelling musk on the face of the earth. Then they shall ascend with it, and they shall not pass with it by any group of angels but they will say, 'What is this good and sweet-smelling soul?' Then they shall say to them, '(He is) so and so, the son of so and so,' choosing the best of the names he used to be called in this life.

Until they reach the lowest heaven, then they shall ask permission to enter, and they shall be granted entry until they end at the seventh heaven sky. Then Allāh, The Exalted and Most High, shall say, "Write the book of my servant in *'illiyīn.*" [And what will explain to you what *'illiyīn* is? *'Illiyīn* is a register fully inscribed to which bear witness those nearest

to Allāh (83:18)]. And his book will be written in *ʿilliyīn*. Then it shall be said, 'Return him to the earth, for [I promised them] I have created them from it, into it I shall return them, and from it I shall extract (resurrect) them a second time.' So [he is returned to earth and] his soul is returned to his body [and he will hear the footsteps of his friends who buried him when they leave him].

Then two [severe] angels shall come and [terrify him and] sit him up and they shall ask him, 'Who is your Lord?' He shall reply, 'My Lord is Allāh.' Then they ask him, 'What is your religion?' He shall answer, 'My religion is Islām.' Then they ask him, 'Who is this man who was sent among you?' He will reply, 'He is the Messenger of Allāh (ﷺ).' Then they shall ask him, 'How did you acquire knowledge of this?' He shall reply, 'I read the book of Allāh, then I believed in it and accepted it.' [The angel will terrify him and ask him, 'Who is your Lord? What is your religion? Who is your Prophet?' And this will be the last trial on earth for the believer. It is then when Allāh says:

﴿ يُثَبِّتُ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ بِٱلْقَوْلِ ٱلثَّابِتِ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا ﴾

"Allāh will establish in strength those who believe with the word that stands firm in this world." [Sūrah Ibrāhīm 14:27]

He will answer, 'My Lord is Allāh, my religion is Islām and my Prophet is Muḥammad (ﷺ)]. Then a caller will call from the heavens, 'My slave has spoken the truth, so spread out for him from the furnishings of the heaven, clothe him from the heaven, and open a door for him to the heaven.' Its

goodness and its smell will come to him, and his grave will be expanded for him as far as he can see.

Then a man will come to him (in one narration: a man will appear to him). His face will be handsome, his clothes will be fine, and his smell will be sweet. He shall say to him, 'I bring you glad tidings of that which will make you happy. [Rejoice at the pleasure of Allāh and gardens of Paradise in which there is everlasting bliss.] This is the day that you were promised.' He will respond to him, '[And may Allāh give you glad tiding]. Who are you? For your face is the face of someone who comes with good news.' He shall reply, 'I am your good deeds. [By Allāh, I did not know of you but that you were quick to the obedience of Allāh and slow to His disobedience, so may Allāh reward you with good.]' Then he shall say, 'My Lord, bring the hour so that I might return to my family and my wealth.' [It will be said to him 'Be tranquil.']

He (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) said:

"And the disbelieving servant (in one narration: the transgressor), when he is leaving this life and journeying to the Hereafter, the angels will descend upon him from the heavens. [They will be stern and severe] and their faces will be black. They have with them a coarse woven fabric (sackcloth) [made of fire]. They will sit within eye-shot of him. Then the angel of death will come and sit at his head and will say, 'O you wicked soul, come out to the anger from your Lord and wrath.' It will disperse throughout his body. So, the angel of death will tear it out as a skewer is ripped out of damp wool. [It will sever and tear the nerves and blood vessels.] [He will be cursed by all the angels between the earth and the heavens and all the angels in the heavens.

The gates of heaven are closed. There is no gate in the heaven but its gatekeepers supplicate to Allāh that the wicked soul shall not ascend from their side.] Then he will take it (the soul), and when he takes it the angels will not leave it in his hand for longer than a blink of an eye until they have placed it in that sackcloth. There will emanate from it a stench like that of the foulest smelling corpse on the face of the earth. Then they shall ascend with it, and they shall not pass by a group of angels except that they will say, 'What is this wicked soul?' Then they will say, 'So and so, the son of so and so,' choosing the most hated of the names he used to be called in this life. Until they reach the lowest heaven, then they shall ask permission to enter and they shall not be granted entry. Then the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) recited:

﴿لَا تُفَتَّحُ لَهُمْ أَبْوَٰبُ ٱلسَّمَآءِ وَلَا يَدْخُلُونَ ٱلْجَنَّةَ حَتَّىٰ يَلِجَ ٱلْجَمَلُ فِى سَمِّ ٱلْخِيَاطِ﴾

"The doors of the sky are not opened to them, nor shall they enter heaven until the camel passes through the eye of the needle." [Sūrah al-A'rāf 7:40]

Then Allāh, Mighty and Majestic, shall say, 'Write the book of my servant in *Sijjīn* in the lowest earth.' [Then it will be said, 'Return my slave to the earth, for I promised them I have created them from it, I shall return them to it, and from it I shall resurrect them a second time.'] Then his soul is cast down [from the heavens] with a mighty hurl, [and it enters into his body]. Then he (the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ)) read:

﴿وَمَن يُشْرِكْ بِٱللَّهِ فَكَأَنَّمَا خَرَّ مِنَ ٱلسَّمَآءِ فَتَخْطَفُهُ ٱلطَّيْرُ أَوْ تَهْوِى بِهِ
ٱلرِّيحُ فِى مَكَانٍ سَحِيقٍ﴾

"And those who associate partners with Allāh, they are as one who falls from the sky then is snatched by the birds or is cast by the wind into a very low place." [Surah al-Ḥajj 22:31]."

Then his soul will be returned to his body. [Verily, he will hear the footsteps of his friends who buried him when they leave him.] Then two harsh severe and fearsome angels shall come to him, [terrify him and] sit him up and shall ask him: 'Who is your Lord?' He shall reply, 'Oh; oh (i.e. an expression of sorrow), I do not know.' Then they shall ask him, 'What is your religion?' He shall answer them, 'Oh; oh, I do not know.' Then they shall ask him, 'Who is this man who was sent among you?' He will reply, 'Oh; oh, I don't know. [I heard people saying that!' And then it will be said to him, 'You do not know] [and do not recite.]'

Then a caller will call from the heavens, 'My slave has lied, so spread out for him furnishings from the Hellfire, and open a door for him from the Hellfire.' Its heat and hot wind will reach him, and his grave will be contracted upon him until his ribs will break and snap. Then a man will come to him (in another narration: appear to him). His face will be ugly, his clothes will be ugly and his smell will be vile. He shall say to him, 'I bring you evil news of that which will disturb you. This is the day that you were promised.' Then he will respond, '[And may Allāh give you evil news that will disturb you too.] Who are you? For your face is the face of someone who comes with evil.' He shall say, 'I am your evil deeds. [By Allāh, I only knew of you that you were quick to the disobedience of Allāh and slow to His obedience], [so may Allāh recompense you with bad.] Then there will be assigned to him a blind, deaf and mute person who holds in his hand a hammer, if a mountain was hit with it, it would disintegrate. He will beat

> him with it until he becomes dust, and then Allāh will render him to his initial form. He will beat him again, and he (the wicked) will cry with a cry that will be heard by all creatures except humans and *jinn*. A door of Hell will then be opened for him and furnishings of Hell will spread out for him. Then he shall say, 'My Lord do not establish the hour.'"

107- It is permissible to remove the deceased from the grave for a valid reason, such as if they were buried before they were washed and shrouded and the like of this, due to the *ḥadīth* of Jābir Ibn ʿAbdullāh who said:

> "The Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) went to the grave of ʿAbdullāh Ibn Ubayy after he was placed in his grave. He commanded that he be removed, and he placed him on his knees, blew some of his saliva on him and shrouded him with his shirt. [Jābir said: 'And he prayed over him.'] Allāh knows best[1]. [ʿAbdullah Ibn Ubayy dressed ʿAbbās in his shirt.]"

108- It is not recommended that a person dig their grave before they die, for verily the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) did not do that, nor did any of his companions. The servant does not know where they will die.

If a person's intention is to prepare for death, then this is by performing righteous deeds. This is what is found in *al-Iktiyārāt al-*

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[1] Referring to the wisdom behind him (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) doing this with Ibn Ubayy, even though he was a hypocrite. What is apparent is that this was before His statement, the Most High, was revealed:

> "**And do not pray over any of them** (i.e. the hypocrites) **ever, and do not stand over their graves.**" ...To the end of the verse.

'Ilmiyyah by Shaykh al-Islām Ibn Taymīyah, may Allāh, the Most High, have mercy on him.

Chapter Fifteen
Al-Taʿziyah (Giving Condolences)

109- It is legislated to console the family of the deceased,[1] and there are two *ḥadīth* in this regard:

The First:

On the authority of Qurrah al-Muzanī (رَضِيَ اللَّهُ عَنْهُ) who said:

> "When the Prophet of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) would sit, a group of his companions would sit with him. Among them was a man who had a small son who would come from behind him and he would sit him in front of him. [The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said to him, 'Do you love him?' He said: 'O Messenger of Allāh, may Allāh love you like I love him.] The boy (later died), and the man stopped attending the sitting due to him constantly remembering his son, and he became very grief-stricken. The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) asked about him and said, 'Why is it that I do not see so and so?' They said, 'O Messenger of Allāh, his son that you saw died.' So the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) met him and asked about his son, so he informed him that he died. (The Prophet) consoled him regarding his son, then said:
>
> 'O so and so, what is more beloved to you, that you enjoy your son during your life, or that you do not

[1] It is to encourage them with patience (by mentioning) their promised reward (from Allāh), and to supplicate for the deceased and the one affected by the calamity.

> come tomorrow (in the Hereafter) to one of the gates of *Jannah*, except that you find that he already preceded you and opens it for you?'
>
> He said: 'O Prophet of Allāh, rather (I wish) that he precedes me to the gate of *Jannah* and opens it for me. Verily, this is more beloved to me.'
>
> He (the Prophet) said: 'Then this is for you.'
>
> So a man [from the Anṣār] said, 'O Messenger of Allāh [may Allāh ransom me for you], is this for him specifically or for all of us?'
>
> He said, 'Rather, it is for all of you.'"

The Second:

On the authority of Anas Ibn Mālik (رَضِيَٱللَّهُعَنْهُ) who said that the Prophet (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) said:

> "Whoever consoles his believing brother during his calamity, Allāh will clothe him with a set of green garments that will bring him delight on the day of resurrection."
>
> It was said: "O Messenger of Allāh, what does it mean that it will bring him delight?" He said: "He will be envied (because of it)."

110- He should console them with those sayings established upon the Prophet (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ)—if it is known to him and he can remember them—that he believes will bring them solace, remove their grief and cause them to be pleased (with the decree) and have patience.

However, if he does not have knowledge of this, he can choose whatever is easy from kind words that will serve this purpose, (providing) that it does not go against the legislation. This is like the statement of some: "He has given you the rest of his lifespan."[1]

There are *aḥādīth* regarding this (i.e. the statements of condolences).

The First:

On the authority of Usāmah Ibn Zayd who said:

> "One of the daughters of the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) sent word to him that a child of hers, a son or daughter (in another narration: Umaymah Bint Zaynab) was in the throes of death, so come to us.
>
> So he replied to her, conveying her the Salāms and he said:
>
> إن لله ما أخذ و (لله) ما أعطى وكل شيء عنده إلى أجل مسمى فلتصبر ولتحتسب..
>
> 'Indeed, to Allāh belongs what He took and to Allāh belongs what He gave, and everything is with Him for a prescribed period. So be patient and seek your reward from Allāh.'" Up to the end of the *ḥadīth*.

I say:

[1] **[TN]** An example of a statement that opposes the divine legislation.

Although this wording of condolence was concerning the one on the brink of death, using it as it relates to one who has already died is even more appropriate.

This is proven by the wording of the text itself. Due to this, Imām al-Nawawī said in *al-Adhkār* and other (places):

> "And this *ḥadīth* is the best (condolence) that one is consoled with."

The Second:

His statement (ﷺ) to the woman from the *Anṣār* when he consoled her about her son:

> "It has reached me that you have become grief-stricken because of your son." He commanded her to have *Taqwá* of Allāh and with being patient. She said, "O Messenger of Allāh [why should I not be grief-stricken], and I am a woman who is *Raqūb* (a woman with no offspring living), I cannot have a child, and I do not have other than him." The Messenger of Allāh (ﷺ) said: "(Rather), the *Raqūb* is the one whose child remains living."
>
> Then he said:
>
> ما من امرئ أو امرأة مسلمة يموت لها ثلاثة أولاد (يحتسبهم) إلا أدخله الله بهم الجنة
>
> "There is no Muslim man or woman who three of their children die, (and they patiently seek their reward) except that through them Allāh will enter them into *Jannah* (Paradise)."

ʿUmar said [and he was on the right of the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ)]: "May my mother and father be ransomed for you, what about two?"

He said: "And two."

The third:

His statement (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) when he entered upon Umm Salamah (رَضِيَ ٱللَّهُ عَنْهَا) soon after the death of Abū Salamah:

اللهم اغفر لأبي سلمة وارفع درجته في المهديين و اخلفه في عقبه في الغابرين واغفر لنا و له يا رب العالمين و افسح له في قبره و نور له فيه

"O Allāh, forgive Abū Salamah, raise his ranks amongst those rightly guided and take care of his progeny left behind, and forgive us and him, O Lord of all creation; and make his grave spacious for him and fill it with light."

This has been mentioned in its entirety in point 17.

The Fourth:

His statement (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) when giving condolences to ʿAbdullāh Ibn Jaʿfar regarding his father:

اللهم اخلف جعفرا في أهله وبارك لعبد الله في صفقة يمنيه (قالها ثلاث مرات)

"O Allāh, take care of Jaʿfar's family after him, and bless ʿAbdullāh in his business endeavors."

This will come in its entirety in the next point.

111- Giving condolences is not limited to just three days, such that it is not offered beyond that. Rather, whenever one sees benefit in offering condolences they do so.

It has been established upon him (صَلَّىٰٱللَّهُعَلَيْهِوَسَلَّمَ) that he gave condolences after three days in the *ḥadīth* of ʿAbdullāh Ibn Jaʿfar (رَضِيَٱللَّهُعَنْهُمَا):

> "The Prophet (صَلَّىٰٱللَّهُعَلَيْهِوَسَلَّمَ) sent an army and appointed Zayd Ibn Ḥārithah to be its commander, and he said, 'If Zayd should be killed or martyred, then your commander will be Jaʿfar. If Jaʿfar is killed or martyred, then your commander is ʿAbdullāh Ibn Rawāḥah.'
>
> So they met the enemy, Zayd took the flag and fought until he was killed. Then Jaʿfar took the flag and fought until he was killed. Then ʿAbdullāh took it and fought until he was killed. Then Khālid Ibn Walīd took it, and Allāh gave him victory.
>
> Their news reached the Prophet (صَلَّىٰٱللَّهُعَلَيْهِوَسَلَّمَ), so he came out to the people, praised Allāh and extolled Him and said:
>
> 'Verily, your brothers met the enemy. Verily, Zayd took the flag and fought until he was killed and martyred. Then…Then…Then the flag was taken by a sword from the swords of Allāh, Khālid Ibn Walīd, and Allāh gave him victory.'

So he waited, and then he waited three days before he came to the family of Jaʿfar. Then (after that) he visited them and said:

'Do not cry over my brother after today. Summon for me the two sons of my brother.' He ('Abdullāh Ibn Jaʿfar) said, 'So we were brought as if we were baby chicks.' He (the Prophet) said, 'Call the barber for me.' The barber came and he shaved our heads. Then he said:

'As for Muḥammad, he resembles our uncle Abū Ṭālib, and as for ʿAbdullāh, he resembles me in physical appearance and character.'

Then he took me by my hand, raised it and said:

اللهم اخلف جعفرا في أهله وبارك لعبد الله في صفقة يمنيه (قالها ثلاث مرات)

'O Allāh, take care of Jaʿfar's family after him, and bless ʿAbdullāh in his business endeavors (conducted) with his right hand.' He said it three times.

So our mother came and she mentioned to him [the affair of] us being orphaned and began to mention words of sadness and sorrow to him, so he said,

'Do you fear poverty for them whilst I am their protector in this life and in the next?'"

112- It is incumbent to abstain from two matters, even if the people are found constantly practicing them:

a- Gathering for the purpose of offering condolences (to the family) in a specific place, such as a house, a graveyard, or a *Masjid*.

b- That the family of the deceased prepares food to host those who come to give condolences.

This is due to the *ḥadīth* of Jarīr Ibn ʿAbdullāh al-Bajalī (رَضِيَ ٱللَّهُ عَنْهُ) who said:

> "We used to consider (in another wording: believe) that gathering amongst the family of the deceased and the preparing of food after his burial to be from *al-Niyāḥah* (wailing over the dead)."

Al-Nawawī said in his book *al-Majmūʿ* (5/306):

> "As for sitting (gathering) for the purpose of *al-Taʿziyah* (condolences), then al-Shāfiʿī, this author, and the rest of the al-Shāfiʿī scholars hold this to be detested. They said that what is meant by sitting here is for the family of the deceased to congregate in a house and for those who desire to offer condolences to visit them all.
>
> They said that instead it is befitting that they continue with their normal routines, and whoever so happens to come across them, then they console them. Likewise, there is no difference between the men and the women as it pertains to the dislike of sitting (gathering) for this purpose."

The words of Imām al-Shāfiʿī, which Imām al-Nawawī pointed to are in the book *al-Umm* (1/248):

> "And I detest funeral memorials (*al-Mātim*), which is to gather to offer condolences, even if there is no crying. This is because it renews grief, and the costs are burdensome. In addition to the narration that already preceded (i.e. prohibiting it)."

It is as if he is pointing to the *ḥadīth* of Jarīr. Al-Nawawī said:

> "And the author and others have used another proof to support their position and prove that it is something innovated."

Ibn al-Humām mentioned in *Sharḥ al-Hidāyah* (1/473) that it is disliked for the family of the deceased to entertain the guest with food and he said:

> "It is a disgusting innovation."

This is the opinion of the Ḥanābilah as is found in *al-Inṣāf* (2/565).

113- The *Sunnah* is only for the relatives of the deceased and his neighbors to prepare food that satisfies their [appetite] for the (immediate) family of the deceased, due to the *ḥadīth* of ʿAbdullāh Ibn Jaʿfar (رَضِيَ ٱللَّهُ عَنْهُ) who said:

> "When the death of Jaʿfar was announced after he was killed, the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) said:
>
> 'Prepare food for the family of Jaʿfar, for verily it has come to them a matter which has busied them (i.e. the death of Jaʿfar).'"

Imām al-Shāfiʿī said in *al-Umm* (1/247):

> "I prefer that the neighbors of the deceased or his relatives prepare a food that satisfies their appetite for the (immediate) family of the deceased on the day and night of his death. For indeed this is a *Sunnah*, a generous gesture, and it is from the actions of the people of good, before and after us."

Then he mentioned the aforementioned *ḥadīth* of 'Abdullāh in Ja'far.

114- It is recommended to touch the head of the orphan and to honor him, due to the *ḥadīth* of 'Abdullāh Ibn Ja'far who said:

> "If you saw Qutham, myself and 'Ubaydullāh Ibn 'Abbās while we were young playing, and at that time the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) rode past on a riding animal and said, 'Raise this boy to me.' So he carried me in front of him. Then he said about Qutham, 'Raise this boy to me.' He was carried and placed behind him. 'Ubaydullāh was more beloved to 'Abbās than Qutham, and he was not embarrassed from his uncle because he held Qutham and left him. He then rubbed my head three times, and said each time he did so, 'O Allāh, take care of Ja'far's children after him.' I said to 'Abdullāh, 'What ended up happening with Qutham?' He said, 'He was martyred.' I said, 'And Allāh and His Messenger are more knowledgeable of what is good.' He said, 'Certainly.'"

Deeds that benefit the deceased:

115- The deceased benefits from the actions of others in the following:

The First: The Muslim supplicating for him (*Du'ā*), if the conditions for its acceptance are fulfilled. This is due to the statement of Allāh, the Exalted and Most High:

﴿وَٱلَّذِينَ جَآءُو مِنۢ بَعۡدِهِمۡ يَقُولُونَ رَبَّنَا ٱغۡفِرۡ لَنَا وَلِإِخۡوَٰنِنَا ٱلَّذِينَ سَبَقُونَا بِٱلۡإِيمَٰنِ وَلَا تَجۡعَلۡ فِي قُلُوبِنَا غِلّٗا لِّلَّذِينَ ءَامَنُواْ رَبَّنَآ إِنَّكَ رَءُوفٞ رَّحِيمٌ ١٠﴾

> **"And those who came after them say: Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful."** [Sūrah al-Ḥashr 59:10]

As for the *aḥādīth*, then they are many, and some have already preceded while others will be mentioned under the section about visiting the graves.

Similarly, [this is established by] the Prophet (ﷺ) supplicating for them and him commanding with that. An example of this is his statement (ﷺ):

> "The supplication of a Muslim for his fellow brother in their absence is answered. There is an appointed angel at his head; every time he supplicates for his

> brother with good, the angel appointed to him says, '*Āmīn*, and for you be the same.'"

Additionally, most of the *Janāzah* Prayer is a witness to this, because the majority of it is supplication for the deceased and seeking forgiveness for them, the clarification of which has preceded.

The Second: That a family member of the deceased makes up a day of fast that the deceased vowed to perform. There are a number of *aḥādīth* regarding this:

First: On the authority of 'Ā'ishah (رَضِيَ اللَّهُ عَنْهَا) who said that the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

من مات وعليه صيام، صام عنه وليه

> "Whoever died and upon them is a day of fasting (they had to make up), his *Walī* (family member) should fast on his behalf."

This is interpreted to mean the fast from a vow (that was not fulfilled), not the fast of *Ramaḍān*. An explanation of this can be found in the original work.

Second: On the authority of Ibn 'Abbās (رَضِيَ اللَّهُ عَنْهُ):

> "That a woman travelled on a journey by sea and vowed that if Allāh, the Exalted and Most High, saved her, then she would fast a month. Allāh saved her and she did not fast, as death overtook her. One of her relatives came (either her sister or daughter) to the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and mentioned that to him. So he said:

> 'Do you see if she had a debt, would you pay it?' She said: 'Yes.' He said: 'Therefore the debt of Allāh is more deserving to be paid. [So fulfill it for your mother.]'"

Third: Paying a debt for the deceased, whether done by a family member or anyone else. This has already been mentioned earlier.

Fourth: Any righteous deeds performed by a righteous child. For verily the parents receive the like of that reward, without their reward diminishing any.

This is because the child is considered to be from their striving and earnings, and Allāh, the Mighty and Majestic, said:

﴿ وَأَن لَّيْسَ لِلْإِنسَٰنِ إِلَّا مَا سَعَىٰ ﴿٣٩﴾ ﴾

> **"And that man can have nothing but what he strives for** (good or bad)**."** [Sūrah al-Najm 53:39]

And the Messenger of Allāh (ﷺ):

إن أطيب ما أكل الرجل من كسبه وإن ولده من كسبه

> "The best of what a man consumes is what he himself has earned, and verily his child is from what he has earned."

That which also supports what is proven by this verse and the *aḥādīth* are the specific narrations pertaining to the parent benefitting from the righteous actions of the child such as charity, fasting, freeing slaves and the likes of these actions.

Here are some of those *aḥādīth*:

First: On the authority of ʿĀʾishah (رَضِيَ ٱللَّهُ عَنْهَا):

> "A man said, 'Verily, my mother died suddenly [and did not bequeath anything]. I believe that if she had spoken she would have given *Ṣadāqah* (charity), so will she receive a reward if I give *Ṣadāqah* on her behalf [and will I (also) have a reward]?' He said, 'Yes.' [So he gave Ṣadāqah on her behalf.]"

Second: On the authority of ʿAbdullāh Ibn ʿAmr:

> "Al-ʿĀṣ Ibn Waʾil bequeathed that one-hundred slaves should be emancipated on his behalf. His son Hishām emancipated fifty slaves and his son ʿAmr intended to emancipate the remaining fifty on his behalf, so he said, 'I should ask first the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ).' He then came to the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) and said, 'O Messenger of Allāh, my father left in his will that one-hundred slaves should be emancipated on his behalf, and Hishām has emancipated fifty on his behalf and fifty remain. Shall I emancipate them on his behalf?' The Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) said, 'Had he been a Muslim and you had emancipated slaves on his behalf, or given *Ṣadāqah* on his behalf, or performed the pilgrimage, then that would reach him. (And in another wording: If he had affirmed *al-Tawḥīd*, and you fasted and gave *Ṣadāqah* on his behalf, then that would have benefited him.)'"

Fifth: What (the deceased) leaves behind from the remnants of righteousness and ongoing charity (*Ṣadāqah al-Jāriyah*), due to the statement of Allāh, the Exalted and the Most High:

﴿ إِنَّا نَحْنُ نُحْيِ ٱلْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا۟ وَءَاثَٰرَهُمْ ﴾

> **"Indeed, it is We who bring the dead to life and record what they have put forth and what they left behind."** [Sūrah Yā Sīn 36:12]

And his statement (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ):

> "When a person dies, all of their actions cease except for three: ongoing charity, knowledge that is still being benefitted from and a righteous[1] child that supplicates for him."

On the authority of Jarīr Ibn ʿAbdullāh (رَضِيَ ٱللَّهُ عَنْهُ) who said:

> "We were in the company of the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) at the beginning of the day when some people

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[1] This has been restricted to (the child) that is righteous, because no reward occurs from other than this (i.e. righteous deeds). As for sins, then the sins of the child are not placed upon the father, if his intention was to bring about good. Furthermore, supplicating (*Duʿā'*) for the father has only been mentioned to encourage the child to supplicate for his father, not that this is a stipulation.

This is because the father is rewarded because of his righteous child every time he (or she) does a good deed, whether he supplicated for the father or not. Just like the one who plants a tree, he is rewarded every time its fruits are eaten, whether the one who ate from it made *Duʿā'* for him or not. This also applies to the mother. This was mentioned in *Mabāriq al-Azhār fī Sharḥ Mashāriq al-Anwār* by Ibn al-Malik.

came to him (who) were barefooted, [partially] naked, wearing striped woolen clothes or cloaks, with their swords hung (around their necks). Most of them - rather, all of them - belonged to the tribe of Muḍar. The expression on the face of the Messenger of Allāh (ﷺ) changed due to the poverty he saw in them. He then entered (his house) and came out and commanded Bilāl (to make the *Adhān*). Bilāl made the Adhān and he (the Prophet) prayed [*Ẓhur* and then ascended a small *Minbar*]. Then he addressed (the people). [He praised Allāh and extolled Him], and then said, '[As to proceed: for indeed Allāh sent down in His Book]:

﴿يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمُ ٱلَّذِي خَلَقَكُم مِّن نَّفۡسٖ وَٰحِدَةٖ وَخَلَقَ مِنۡهَا زَوۡجَهَا
وَبَثَّ مِنۡهُمَا رِجَالٗا كَثِيرٗا وَنِسَآءٗۚ وَٱتَّقُواْ ٱللَّهَ ٱلَّذِي تَسَآءَلُونَ بِهِۦ وَٱلۡأَرۡحَامَۚ إِنَّ
ٱللَّهَ كَانَ عَلَيۡكُمۡ رَقِيبٗا ١﴾

"O mankind! Be dutiful to your Lord, Who created you from a single person (Ādam), and from him (Ādam) He created his wife [Hawwā (Eve)**], and from them both He created many men and women, and fear Allāh through Whom you demand your mutual** (rights), **and** (do not cut the relations of) **the wombs** (kinship). **Surely, Allāh is Ever an All-Watcher over you."** [Sūrah al-Nisā' 4:1]'

(He then recited) a verse in Sūrah al-Ḥashr:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَلۡتَنظُرۡ نَفۡسٞ مَّا قَدَّمَتۡ لِغَدٖۖ وَٱتَّقُواْ
ٱللَّهَۚ إِنَّ ٱللَّهَ خَبِيرُۢ بِمَا تَعۡمَلُونَ ١٨ وَلَا تَكُونُواْ كَٱلَّذِينَ نَسُواْ ٱللَّهَ

فَأَنسَىٰهُمْ أَنفُسَهُمْ أُوْلَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ ﴿١٩﴾ لَا يَسْتَوِىٓ أَصْحَٰبُ
ٱلنَّارِ وَأَصْحَٰبُ ٱلْجَنَّةِ أَصْحَٰبُ ٱلْجَنَّةِ هُمُ ٱلْفَآئِزُونَ ﴿٢٠﴾ ﴾

> **"O you who believe! Fear Allāh and keep your duty to Him. And let every person look to what he has sent forth for the morrow, and fear Allāh. Verily, Allāh is All-Aware of what you do. And be not like those who forgot Allāh** (i.e. became disobedient to Allāh) **and He caused them to forget their own selves,** (led them to forget to do righteous deeds). **Those are the Fāsiqūn** (rebellious, disobedient to Allāh). **Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful."** [Sūrah al-Ḥashr 59:18-20]

'[Give *Ṣadāqah* (charity) before a barrier comes between you and giving *Ṣadāqah.*]' A man donated a dinar, others a dirham, others clothes, some donated a *Sāʿ* of wheat, and some a *Sāʿ* of dates; until he (the Prophet) said, '[Do not belittle anything given as *Ṣadāqah*], even if it is half a date.' [So they were slow in doing so, until anger became clear upon his face.] Then a man from among the *Anṣār* came with a money bag of silver (in another narration: of gold), which his hands could scarcely lift. In fact, his hands could not (lift it).

[He handed it to the Messenger of Allāh (ﷺ) while he was on the *Minbar.*] [He said, 'O Messenger of Allāh, this is in the cause of Allāh.]' [So the Messenger of Allāh (ﷺ) took it.] [Then Abū Bakr stood up and gave, then ʿUmar stood up and gave, and then the *Muhājirūn* and *Anṣār* stood up and gave.] Then the people came one after the other [giving *Ṣadāqah*]. [Some gave dinars, some gave dirhams, and some

gave this and some gave that.] Up until I saw two heaps of food and clothes, and I saw the face of the Messenger (صَلَّىٰٱللَّهُعَلَيْهِوَسَلَّمَ) glistening, like gold (out of happiness).

The Messenger of Allāh (صَلَّىٰٱللَّهُعَلَيْهِوَسَلَّمَ) said, 'He who sets a good precedent in Islām will have the reward for this (act of goodness) and the reward of those who performed this act after him, without any deduction from their rewards. And he who sets in Islām an evil precedent, will bear the sin of that and the sin of those who do it after him, without any deduction from their burden.' [Then he recited this verse:

> "And We record that which they send before (them), and their traces [their footsteps and walking on the earth with their legs to the mosques for the five compulsory congregational prayers, Jihad (holy fighting in Allāh's Cause) and all other good and evil they did, and that which they leave behind". [Sūrah Yā Sīn 36:12]].

[Thus, he distributed that amongst them]."[1]

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[1] I say: Let the noble reader ponder over the context of this *ḥadīth*, and the specific reason why the Prophet (صَلَّىٰٱللَّهُعَلَيْهِوَسَلَّمَ) mentioned what he did concerning it. It will become crystal clear to him that using it as an evidence to affirm good innovations (*al-Bidʿah al-Ḥasanah*) in Islām, could not be further from what is correct.

This is because there is nothing (found) in its context that mentions innovations; therefore, how can the explanation of this *ḥadīth* be correct with their statement:

"Whoever introduces into Islām a good innovation," as is said by the innovators. He (صَلَّىٰٱللَّهُعَلَيْهِوَسَلَّمَ) only said what he said when the man from the *Anṣār* came with *Ṣadāqah* before anyone else, then the people came one

Visiting the Graves

116- It is legislated to visit the graves to take admonition from them and to remember the Hereafter. This is with the condition that one does not say anything that angers The Lord, The Glorified and The Most High, such as supplicating to the one in the grave, seeking rescue with him besides Allāh, the Most High, or praising them and mentioning that they are definitely going to Paradise and that which is similar to this.

Concerning this matter are a number of well-known *aḥādīth,* and there is no need for them to be mentioned here. Whoever wishes can return to the original work.

117- Visiting the graves is recommended for the women just like the men, and this is from many angles:

The First: The generality of his statement (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ):

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after the other with their *Ṣadāqah* after him. Therefore, for him is the reward of his *Ṣadāqah* and the *Ṣadāqah* they gave.

This is because he was the one who initiated this in this gathering and began (giving) during that sitting. So this *ḥadīth* refers to the legislated giving of *Ṣadāqah*, and it is not regarding blameworthy innovation. With this, it becomes clear to everyone with two eyes that the *ḥadīth* does not conflict with his saying (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ):

"Every innovation is a misguidance."

Furthermore, it is not permissible to use this (*ḥadīth*) to make an exception to what has been established as a general principle [referring to the condemnation of innovation], which he (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) would teach the people in their communities, and specifically on Fridays (i.e. he would warn against innovation during the *Khuṭbah al-Ḥājjah*).

"So visit the graves."

Therefore, the women are also included in this. As for a detailed explanation, then the Prophet (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) prohibited visiting the graves in the beginning; there is no doubt that this prohibition was directed towards both the men and women.

When he said: "I used to prohibit you from visiting the graves," then what is understood is that he intended both genders, (as it was) necessary for him to inform them about the (ruling) of this matter originally—that both genders were prohibited [from visiting the graves].

If this is the case, then without doubt it is imperative that the statement in the second half of the *ḥadīth*, which is his statement, "So visit them," was aimed at both genders as well.

What further supports this is the way he addressed them in the rest of the verbs mentioned in the wording (of the *ḥadīth*):

ونهيتكم عن لحوم الأضاحي فوق ثلاث فأمسكوا ما بدا لكم ونهيتكم عن النبيذ إلا سقاء فاشربوا في الأسقية كلها ولا تشربوا خمرا

> "I prohibited you from (eating) the meat of the slaughtered animals after three days, but (now) keep what you like from it. And I prohibited you from drinking *Nabīdh* (fruit that sits in water before fermenting) unless it was in a leather skin, but (now) drink in any vessel, but do not drink intoxicants."

I say: There is no doubt that the verbs mentioned here are referring to both genders, just as is the case in the first address, "I used to prohibit you." If it is said that the address in his statement, "So visit

them" is specific to the men, then the sequence and context of this speech will be discordant, and its profoundness will be absent.

This is a matter that is not befitting to attach to the one who has been given concise, elegant and profound speech (*Jawāmi al-Kalim*), and he is the most eloquent regarding the Arabic language (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ). Likewise, the following aspects also support what was mentioned:

The Second: The reason behind the legislation of visiting the grave is also applicable to the women, and they share with the men in this:

فإنها ترق القلب وتدمع العين وتذكر الآخرة

> "Indeed, it softens the hearts, causes the eyes to shed tears and reminds of the Hereafter."

The Third: The Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) granted them a concession to visit the graves. This is found in two *ḥadīths* that the Mother of the Believers, ʿĀʾishah narrated to us:

1: Narrated by ʿAbdullāh Ibn Abī Mulaykah:

> "That ʿĀʾishah came from the area of the graveyard, so I said to her, 'O Mother of the Believers, where did you come from?' She said, 'From the grave of ʿAbd al-Raḥmān Ibn Abū Bakr.' So I said to her, 'Did not the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) prohibit (the women) from visiting the graves?' She said: 'Yes, then he commanded that they be visited.'"

In another wording from her:

> "That the Messenger of Allāh (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) gave a concession to visit the graves."

2- It is narrated from Muḥammad Ibn Qays Ibn Makhramah Ibn al-Muṭṭalib that he said one day:

> "Shall I not narrate to you from myself and my mother?" "We thought he meant his mother that gave birth to him." He said, "'Ā'ishah said, 'Shall I not narrate to you from me and from the Messenger of Allāh (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ)?' We said, 'Certainly.' She said, 'When it was my turn for Allāh's Messenger (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) to spend the night with me, he came in and took off his cloak, took off his shoes and placed them near his feet, and spread the corner of his lower garment on his bed. Then he laid down.
>
> He waited until he thought that I had gone to sleep, then he slowly took his cloak, put on his shoes slowly, opened the door slowly and went out, and then closed it lightly. I covered my head, put on my veil and tightened my lower garment, and then I went out following his steps till he reached al-Baqī'. He stood there and he stood for a long time. He then raised his hands three times.
>
> Then he turned around and I also turned. He hastened his steps and I also hastened my steps. He jogged and I jogged. He ran and I too ran. I reached home before him and I entered (the house). As I laid down in the bed, he entered the (house) and said, 'What is it, O 'Ā'ishah? Why are you breathing heavy, and your stomach is moving up and down?' I said, 'Nothing.' He said, 'Tell me or the Most Subtle the All-Aware will inform me.' I said, 'Messenger of Allāh, may my father and mother be ransomed for you.' And then I told him (the whole story). He said, 'Was it the darkness (of your shadow) that I saw in front of me?' I said, 'Yes.' He struck me on the

chest, which caused me pain, and then said, 'Did you think that Allāh and His Messenger would deal unjustly with you?' She said, 'Whatever the people conceal Allāh knows it.' He said, 'Yes.'

He said, 'Verily, Jibrīl came to me when you saw me, and he called me. And I responded and concealed it from you. So I answered him, and I also concealed it from you. He would not enter upon you (in the house) whilst you were not fully dressed. I thought you had slept and disliked to awaken you and feared that you would feel lonely. He (Jibrīl) then said, 'Verily, Allāh commands you to go to the people of al-Baqīʿ and seek forgiveness for them.'

What should I say to them, O Messenger of Allāh (ﷺ)? He said, 'Say:

السلام على أهل الديار من المؤمنين والمسلمين، ويرحم الله المستقدمين منا والمستأخرين، وإنا إن شاء الله بكم للاحقون

"*Al-Salām* be upon you inhabitants of this abode, from the male and female believers, and may Allāh have mercy upon those who preceded (us here) and those who will come later. Verily, we, if Allāh wills, will join you.'"

118- However, it is not allowed for them to frequently visit the graves and to regularly go back and forth, because this could lead them to opposing something from the legislation, such as loud wailing, improperly exposing themselves, taking the graveyards as places of social gatherings and wasting time with unbeneficial talk, as is witnessed in some Islamic countries.

This is what is meant, if Allāh wills, in the famous *ḥadīth*:

لعن رسول الله صلى الله عليه وسلم (وفي لفظ: لعن الله) زوّارات القبور

> "The Messenger of Allāh (ﷺ) cursed (in one narration: Allāh cursed) the women who frequently visit the graves."

Al-Qurṭubī said:

> "The curse that is mentioned in the *ḥadīth* only refers to those women who frequently visit (the graves), due to what the (Arabic) context points to (i.e. *Zuwwārāt*, meaning women who visit frequently). Perhaps the reason (behind its prohibition) is because it can lead to neglecting the rights of the husband, improper exposure, and what may occur from loud wailing and the likes. Furthermore, it could be said that if (their visit) is free from all of that, then there is no problem allowing them to do so, because remembering death is needed by both men and women."

Al-Shawkānī said in *Nayl al-Awṭār* (4/95):

> "This is the speech that should be relied upon to reconcile between the different hadiths in this chapter, which appear outwardly to contradict one another."

119- It is permissible to visit the grave of one who died upon other than Islām for the sole purpose of reflection, due to the *ḥadīth* of Abū Hurayrah and others:

"The Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) visited the grave of his mother and began to cry, and he caused those around him to cry as well. He said,

'I sought permission from my Lord to seek forgiveness for her, and He did not allow me; and I sought permission from Him to visit her grave, and He allowed me. So visit the graves, for verily they remind of death.'"

There are two objectives behind visiting the graves:

1-To benefit the visitor through the remembrance of death and the dead, and to reflect over the fact that their destination is either to Paradise or the Hellfire. This is the first objective behind visitation, as the previous *aḥādīth* indicate.

2- Benefiting the deceased and benevolence towards them by giving them *Salām,* making *Du'ā'*, and seeking forgiveness for them. This is specific for the Muslim, and concerning this are *aḥādīth*, and I will mention a few:

The First:

السلام عليكم أهل الديار قوم مؤمنين، وإنا وإياكم وما تدعون غدا مؤجلون، وإنا إن شاء الله بكم لاحقون. اللهم اغفر لأهل بقيع الغرقد

"*Al-Salām* (peace) be upon you, O believing inhabitants of this abode. Verily, we and you and whatever you have been promised are postponed until tomorrow. And we—if Allāh wills—will join you. O Allāh, forgive the inhabitants of *al-Baqī' al-Gharqad.*"

The Second:

السلام على أهل الديار من المؤمنين والمسلمين، ويرحم الله المستقدمين منا والمستأخرين، وإنا إن شاء الله بكم للاحقون

"*Al-Salām* (peace) be upon the inhabitants of this abode from the believers and the Muslims, and may Allāh have mercy upon those who preceded (us) and those who will come after us. Verily, we- if Allāh wills- will join you."

The Third:

السلام عليكم أهل الديار من المؤمنين والمسلمين، وإنا إن شاء الله لكم للاحقون، أنتم لنا فرط، ونحن لكم تبع، أسأل الله لنا ولكم العافية

"*Al-Salām* (peace) be upon you, O inhabitants of this abode, from the believers and Muslims. Verily, we—if Allāh wills—will join you. You all are our predecessors and we will follow you. I ask Allāh to grant us and you well-being."

120- As for reciting the *Qur'ān* when visiting (the graves), then it has no origin in the *Sunnah.* Actually, the *aḥādīth* that were mentioned in the previous issue subtly indicate that it is not legislated, because had it been legislated it would have been done by the Messenger of Allāh and he would have taught his companions.

Especially, when 'Ā'ishah, who was the most beloved people to him (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ), asked him about what she should say when she visits the graves. Upon this, he taught her the *Salām*, and to offer *Du'ā'*. He did not teach her to recite the *Fātiḥah* or any other *Sūrah* from the

Qur'ān. If recitation was legislated [in this instance], he would not have hidden that from her.

How could he, when it is impermissible to delay clarification from the time it is needed, as is firmly established in the principles of *Uṣūl* (*al-Fiqh*). So what about concealing this? If he (ﷺ) taught them anything regarding that, then it would have been transmitted to us. Thus, if it is not transmitted to us with an authentic chain, then it proves that it never occurred.

What also supports (the stance) that it is not legislated, is his statement (ﷺ):

> "Do not make your houses like graveyards, for indeed the *Shayṭān* flees from the house where Sūrah al-Baqarah is recited."

He pointed to the fact that the graves are not a place for *Qur'ān* recitation, according to the legislation. For this reason, he encouraged reciting the *Qur'ān* in the homes and prohibited making them like the graveyards, where the Qur'ān is not recited.

This is similar to his indication in another ḥadīth that it is also not a place for Prayer, and this is in his statement:

صلوا في بيوتكم ولا تتخذها قبورا

> "Pray in your homes, and do not make them like graveyards."

Imām al-Bukhārī entitled a chapter (containing this *ḥadīth*), saying:

> "Chapter: The dislike of praying in the graveyards."

He pointed to the fact that this [*ḥadīth*] shows that it is disliked to pray in the graveyards. The previous *ḥadīth* also shows the dislike of reciting [the *Qur'an*] in the graveyards, and there is no difference [between the two].

This is why the opinion of the majority of the Scholars such as Abū Ḥanīfah, Mālik, and others is that it is disliked to recite [the *Qur'ān*] at the graves. This is also the statement of Imām Aḥmad: Abū Dāwūd said in his *Masā'il* (Issues and Rulings, p.158):

> "I heard Aḥmad being asked about reciting [the *Qur'ān* at the graves, and he answered, 'No.'"

121- It is permissible to raise the hands when supplicating for the deceased, due to the *ḥadīth* of ʿĀ'ishah who said:

> "The Messenger of Allāh (ﷺ) left out one night, so I sent Barīrah after him to find out where he was going. So he took the path to al-Baqīʿ al-Gharqad and stood at the beginning of al-Baqīʿ.
>
> Then he raised his hands and then left. Barīrah returned and informed me. When I woke up I asked him (about this) and said, 'O Messenger of Allāh, where did you go last night?' He said, 'I was sent to supplicate for the inhabitants of al-Baqīʿ.'"

122- However, one does not face the graves when supplicating for the deceased, rather he (faces) the *Kaʿbah* due to him (ﷺ) prohibiting praying towards the graves, which will be mentioned.

Duʿā' is the core of the prayer and its essence, which is known, so it shares the same ruling.

He (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) said:

> "*Duʿāʾ* is worship," then he recited the verse:
>
> ﴿ وَقَالَ رَبُّكُمُ ٱدْعُونِىٓ أَسْتَجِبْ لَكُمْ ﴾
>
> **"And your Lord says call upon Me and I will answer you."** [Sūrah Ghāfir 40:60]

123- If one visits the grave of a disbeliever, they do not send *Salām* upon them, or supplicate for them. Rather, one gives them tidings of the Hellfire.

This is what the Messenger of Allāh (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) commanded in the *ḥadīth* of Saʿd Ibn Abū Waqqāṣ who said:

> "A Bedouin came to the Prophet (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) and said, 'My father used to keep family ties, and he used to do this and that, so where is he?' He (the Prophet) said, 'In the Fire'. It was as if the Bedouin found displeasure in that, so he said, 'O Messenger of Allāh, so where is your father?' He said, 'Wherever you pass by the grave of a disbeliever, give them tidings of the Fire.' The Bedouin embraced Islām after that and said, 'The Messenger of Allāh has placed something heavy upon me; I did not pass by the grave of a disbeliever except that I gave him tidings of the Fire.'"

124- One does not walk between the graves of the Muslims while wearing shoes, due to the *ḥadīth* of Bashīr Ibn al-Hanẓalah mentioned earlier, when he said:

> "Whilst I was walking with the Messenger of Allāh (ﷺ)...He came to the graves of the Muslims...Whilst he was walking his eyes noticed something, and behold there was a man walking between the graves with his shoes on, so he said,
>
> يا صاحب السبتيتين ألق سبتيتيك
>
> 'O you, in the two shoes, take off your shoes.'
>
> He looked, and when the man realized it was the Messenger of Allāh (ﷺ) he threw them (to the side)."

125- It is not legislated to place myrtles nor anything similar from the aromatic plants and roses on the graves, because it was not from the practices of the *Salaf*; and if it was good they would have preceded us to it.

Ibn 'Umar said:

كل بدعة ضلالة وإن رآها الناس حسنة

> "Every innovation is misguidance, even if the people see it to be something good."

What Is Forbidden at the Graves

126- The following matters are forbidden at the graves:

1- Sacrificing animals, (even) if it is solely for the sake of Allāh, due to his statement (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ):

لا عقر في الإسلام

> "There is no ʿ*Aqr* (sacrificing animals at the grave) in Islām."

ʿAbd al-Razzāq Ibn Hamām said:

> "They [prior to Islām] used to slaughter a cow or a sheep at the graves."

2- To raise it higher than the level of the dirt that has come from it (with extra soil).

3- To coat it with plaster or the likes.

4- To write on them.

5- To erect a structure on top of them.

6- Sitting on them.

There are *aḥādīth* concerning these matters:

The First: Narrated by Jābir (رَضِيَ ٱللَّهُ عَنْهُ) who said:

> "The Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) prohibited that the graves be plastered, that they be sat on, that a

structure be erected over them, [that their height be increased], and [that they be written on]."

The Second: On the authority of Abū Saʿīd, and he is al-Khudrī:

"The Prophet (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) prohibited that a structure be erected over the grave."

The Third: On the authority of Abū al-Hayyāj al-Asadī who said:

"ʿAlī Ibn Abū Ṭālib said to me, 'Should I not send you on the same mission as Allāh's Messenger (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) sent me? Do not leave a statue (in another wording: an image) without destroying it, or an elevated grave without leveling it.'"

The Fourth: Narrated by Thumāmah Ibn Shufayy who said:

"We went out with Faḍālah Ibn 'Ubayd to the land of the Romans. He was a worker for Muʿāwiyah on the fortified gates. (In another narration: We went out on a military expedition to Rome, and at the head of that army was Faḍālah Ibn 'Ubayd al-Anṣārī.) One of our cousins was struck (and killed) (at a place [known as] Rūdis[1]). Faḍālah prayed over him, and then stood over his grave until we covered him (with dirt). When we leveled the dirt on his grave, he said 'Remove some of it, for indeed the Messenger of Allāh (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) would command us to level the grave.'"

[1] It is a known Island in the Mediterranean Sea, southwest of Turkey (Rhodes Island).

The apparent meaning here is that it should be leveled and not raised at all, but this is definitely not intended. What proves this is that the *Sunnah* is that the grave (i.e. the dirt) be raised a hand span, as was previously mentioned.

Additionally, the wording in the hadith itself supports this from the *ḥadīth*, when Faḍālah said, 'Remove some of it,' meaning the dirt. He did not command that all the dirt be leveled, and this is how the scholars have explained this. See *al-Mirqāt* (2/372).

The Fifth: Narrated by Abū Hurayrah that the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) said:

> "That one of you should sit upon hot coals and thereby burn his clothes through to his skin is better for him than sitting upon (in one narration: walking upon) a grave."

The Sixth: Narrated by 'Uqbah Ibn 'Āmir (رَضِيَ ٱللَّهُ عَنْهُ) who said that the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) said:

> "That I walk on coal or on a sword, or (spend time) sewing my shoes with my two feet[1] is more beloved to me than to walk upon the grave of a Muslim. There is no difference whether I relieve myself at the graves or in the middle of the marketplace (as they are both shameful acts)."

The seventh: Narrated by Abū Marthad al-Ghanawī who said:

> "I heard the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) say,
> لا تصلوا إلى القبور ولا تجلسوا عليها

[1] Meaning, this is a very difficult (task), if at all possible.

> "Do not pray towards the graves and do no sit on them."

7- Praying toward the graves, due to the previous *ḥadīth*. In this is a proof showing the forbiddance of praying towards the graves, due to the apparent prohibition; this was the position adopted by al-Nawawī.

Al-Munāwī said in *Fayḍ al-Qadīr* explaining this *ḥadīth*:

> "Meaning, facing them (i.e. the graves), due to what this entails from excessive reverence (towards them). This is because this [form of reverence] reaches a level of one who is worshipped. Therefore, this *ḥadīth* in its entirety gathers between the prohibition of disrespecting (the graves) by respecting them and (the prohibition) of excessive reverence."

He said in another place:

> "This (praying towards the graves) is detested. If a person intends by this to seek blessings in that place by praying there, then they have innovated in the religion what Allāh has not allowed. And what is intended here is *Karāhah al-Tanzīh* (something detested but not forbidden).
>
> Al-Nawawī said, 'This is what was stated by the *Shāfi'ī* scholars, and if it was said that is was outright forbidden due to the apparent wording of the *ḥadīth*, then this would not be far off. Furthermore, another benefit derived from the *ḥadīth* is the prohibition of

> praying in a graveyard, and it is detested, *Karāhah al-Taḥrīm* (definitively forbidden).'"

It should be known that the forbiddance mentioned here is only if a person does not intend by facing the graves to glorify them, for if (he intends this) then it is *Shirk*.

Shaykh 'Alī Qārī said in *al-Mirqāt* (2/372) in his explanation of this *ḥadīth*:

> "If this reverence is in reality towards the grave (itself) and to the person in it, then the one glorifying it falls into disbelief. Therefore, resembling him is disliked, and it is incumbent to say that it (i.e. prayer facing the graves) is *Karāhah al-Taḥrīm* (forbidden and not just detested).
>
> What takes this same ruling, rather it is more deserving of this ruling, is the *Janāzah* placed (in front of the people for prayer), and it is something that the people of Makkah have been trialed with, whereas they place the body directly in front of the *Ka'bah*, and then they face it [in their obligatory Prayers]."

8- Praying in the graveyards, even if one does not face the graves. Concerning this there are a number of *aḥādīth*:

The First: On the authority of Abū Sa'īd (رَضِيَ ٱللَّهُ عَنْهُ) who said that the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) said:

الأرض كلها مسجد إلا المقبرة والحمام

> "The whole of the earth is a place for prayer, except the graveyard and the bathroom."

The Second: Upon the authority of Anas that:

> "The Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) prohibited praying amongst the graves."

The Third: Upon the authority of Ibn 'Umar that the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) said:

> "Give your homes a share of your prayer, and do not turn them into graveyards."

The Fourth: Upon the authority of Abū Hurayrah who said that the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) said:

> "Do not make your homes like graveyards. Verily, the *Shayṭān* [the Devil] flees from the home where Sūrah al-Baqarah is read."

9- Building *Masājid* upon them, and concerning this there are several *aḥādīth;* I will mention some of them:

The First: Upon the authority of both 'Ā'ishah and 'Abdullāh Ibn 'Abbās who said:

> "When the Messenger of Allāh was on his death bed, he would cover his face with a cloth, and when it became difficult for him to breathe he uncovered his face. He said while in that state,

> 'May Allāh curse the Jews and Christians who took the graves of their Prophets as places of worship.' He was warning against their actions."

She said in another narration:

> "If it was not for this, then his grave would have been in the open, but he feared that it would be taken as a place of prayer."

The Second: His statement (صَلَّىٰ اللَّهُ عَلَيْهِ وَسَلَّمَ):

اللهم لا تجعل قبري وثنا، لعن الله قوما اتخذوا قبور أنبيائهم مساجد

> "O Allāh, do not make my grave a shrine which is worshipped. Allāh cursed a people who took the graves of their Prophets as places of prayer."

The Third: Upon the authority of Jundub who said:

> "I heard the Prophet (صَلَّىٰ اللَّهُ عَلَيْهِ وَسَلَّمَ) say five days before he died,
>
> 'I had from amongst you brothers and friends, and I declare my innocence in front of Allāh from taking a Khalīl (close intimate friend) from amongst you. For verily Allāh, the Most High, took me as a *Khalīl* just as he took Ibrāhīm as a *Khalīl*. If I were to take a *Khalīl* from my *Ummah*, I would have taken Abū Bakr as a *Khalīl*. Verily, those before you would take the graves of their Prophets and righteous as places of prayer. So do not take the graves as places of prayer, for I strictly prohibit you from that.'"

The Fourth: Upon the authority of ʿAbdullāh Ibn Masʿūd who said: "I heard the Messenger of Allāh (صَلَّىٰ ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) say,

> 'Verily, from the most evil of people are those alive when the Hour is established, and those who take the graves as *Masājid* (places of prayer).'"

The Fifth: Upon the authority of ʿĀʾishah who said:

> "When the Prophet (صَلَّىٰ ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) was sick, some of his wives mentioned a church in Abyssinia which was called (*Māriyah*). Umm Salāmah and Umm Ḥabībah were those who migrated to Abyssinia. They mentioned its beauty and its images. The Prophet (صَلَّىٰ ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) said,
>
> 'Those people, if there was a pious man amongst them who died, they would build a place of worship over his grave. Then they would paint in it those images. They are the most evil of creation before Allāh on the day of Resurrection.'"

Taking graves as places of prayer, which was mentioned, comprises of numerous [forbidden] matters:

The First: Praying towards the graves, facing them.

The Second: Prostrating on the graves.

The Third: Building *Masājid* (places of prayer) over them.

It is clear that the second matter (i.e. prostrating on the graves) is included in taking them as places of prayer. As for the other two matters, along with them being considered (as taking them as places

of prayer), then a clear text has been mentioned regarding them in the previous *aḥādīth*.

I also elaborated in detail regarding that and quoted the statements of the scholars as supporting statements in our book *Taḥdhīr al-Sājid Min Itikhādh al-Qubūr Masājid* 'A Warning to the Prostrater from Taking the Graves as Places of Prayer'.

I mentioned in it the historical date of when the Prophet's grave was included inside the *Masjid* (i.e. The Prophet's *Masjid*) and that it opposes the aforementioned *aḥādīth*. However, even with this, it is not disliked to pray in it. Whoever wants to read a detailed explanation concerning this let them return to the book.

10- Taking them (i.e. the graves) as an *ʿĪd* (places of recurring ceremonial visits), where one intentionally visits them at specific times or on specific occasions to worship there, or for another purpose.

This is due to the *ḥadīth* of Abū Hurayrah (رَضِيَٱللَّهُعَنْهُ) who said:

"The Messenger (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) said,

لا تتخذوا قبري عيدا ولا تجعلوا بيوتكم قبورا وحيثما كنتم فصلوا علي فإن صلاتكم تبلغني

> 'Do not take my grave as an *ʿĪd* (i.e. a place of recurring ceremonial visits). Do not turn your homes into graveyards (i.e. by not offering the voluntary prayers in it). Send salutations upon me wherever you may be, for verily it reaches me.'"

11- Traveling to the graves, and there are *aḥādīth* regarding this:

The First: Abū Hurayrah narrated that the Prophet (ﷺ) said:

لا تشد الرحال إلا (وفي رواية: إنما يسافر) إلى ثلاثة مساجد: المسجد الحرام، ومسجد الرسول صلى الله عليه وسلم ومسجد الأقصى

> "Do not take a journey (for the purpose of worship, believing a place has special virtue) except, (in another wording: One should only travel) to three *Masājid*: *Masjid al-Ḥaram* (in Makkah), the Prophet's *Masjid* (ﷺ) and *Masjid al-Aqṣā*."

The Second: Upon the authority of Abū Sa'īd al-Khudrī who said that he heard the Messenger of Allāh (ﷺ) say:

> "Do not take a journey except to three *Masājid*: this *Masjid* of mine, *Masjid al-Ḥaram* (in Makkah) and *Masjid al-Aqṣā*."

The Third: Upon the authority of Abū Buṣrah al-Ghifārī that he met Abū Hurayrah whilst returning (from a journey) and (Abū Hurayrah) said:

> "Where are you coming from?" He said: "I am coming from Mount Ṭūr, as I prayed there." He (Abū Hurayrah) said: "If I had caught you first you would not have went. Indeed, I heard the Messenger of Allāh (ﷺ) say,
>
> 'Do not take a journey except to three *Masājid*: *Masjid al-Ḥaram* (in Makkah), this *Masjid* of mine and *Masjid al-Aqṣā*.'"

The Fourth: Narrated by Qaza'ah who said:

"I wanted to travel to Mount Ṭūr, so I asked Ibn ʿUmar. He said, 'Do you not know that the Prophet (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) said:

'Do not take a journey except to three *Masājid*: *Masjid al-Ḥaram* (in Makkah), the Prophet's *Masjid* (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) and *Masjid al-Aqṣā*.'

So leave this matter of Mount Ṭūr, and do not go.'"

12- Lighting candles at the graves.

There are many things that prove this (i.e. its impermissibility):

Firstly: It is a newly innovated matter not known by the *Salaf*, and he (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) said:

"Every innovation is misguidance and all misguidance is in the Fire."

Reported by al Nasāʾī and Ibn Khuzaymah in his *Ṣaḥīḥ* with an authentic chain.

Secondly: It is a waste of money, and this is forbidden as has preceded in point 42.

Thirdly: In it is resembling of the *Majūs* who are fire worshippers.

Ibn Ḥajr al-Faqīh said in his book, *al-Zawājir* (1/134):

"The scholars (of our *Madhhab*) have clearly mentioned the prohibition of (placing) lights or candles at the grave, even if it is just a few, because the deceased nor the visitors benefit from them.

> They mention that it is extravagance and involves wasting money and resembling the *Majūs*. Thus, it is not farfetched that this is considered a major sin."

I say: Along with what he mentioned, he did not cite as a reason our first proof (i.e. that it is an innovation), and it is a proof that applies here; rather, perhaps it is the strongest proof.

This is because those who light these candles over the graves only intend by this seeking nearness to Allāh, as they claim. Their intention is not to provide light to the deceased or the visitors, and what proves this is that they light them while the sun is bright at high noon! Due to this, it is considered an innovation and misguidance.

13- Breaking the bones of the deceased:

The evidence for this is his statement (ﷺ):

> "Indeed, breaking the bones of a dead believer is like breaking them while he was alive."

The *ḥadīth* proves the prohibition of breaking a bone of a dead believer. This is why it is mentioned in the books of the *Ḥanābilah*:

> "It is prohibited to cut off anything from the deceased, to destroy his corpse or to burn it, even if he left this in his will."

This was mentioned in *Kashshāf al-Qanāʿ* (2/127), and something similar is mentioned in the rest of the *Madhabs* [Schools of Jurisprudence]. Rather, Ibn Ḥajr al-Faqīh said in *al-Zawājir* (1/134) that it is from the major sins. He said:

> "Based upon what I know from the *ḥadīth*, it is similar to breaking the bones of the living."

Al-Nawawī said in *al-Majmūʿ* (5/303), a summary of which is as follows:

> "It is not permissible to dig up a grave with no valid Islamic reason by consensus of the (*Shāfiʿī*) scholars, and it is permissible for Islāmically valid reasons like what was mentioned earlier (in point 107), and (the reasons are) in summary:
>
> It is permissible to dig up the grave if the deceased deteriorates and becomes dust, and at that point it is permissible to bury someone else there. Likewise, it is permissible to cultivate that land and to develop it and to use it in any other areas of benefit and usage. This is by consensus of the (*Shāfiʿī*) scholars.
>
> This is all dependent on there being no remains left nor remnants of the dead, such as bones or other than that. This differs according to the different lands and soils (i.e. the length of time it takes until the deceased completely deteriorates), and regarding this, the opinion of those with expertise in this field should be relied upon."

I say: From this you will know the prohibition concerning what is committed by some Islamic governments when they destroy and dig up some Islamic graveyards for the purpose of erecting new buildings, having no concern for their sanctity, nor being concerned with the prohibition of trampling over them, breaking their bones and the likes.

Let no one be deceived to believe that the aforementioned construction justifies these types of oppositions; rather, it is not from the necessities and it is only from luxuries, which does not make it permissible to transgress against the deceased for this purpose. So it is upon the living to organize their affairs without harming their dead.

From the strange things that are noticed, is that you see these governments respect stones and structures that are built over some of the dead, more than they respect the dead themselves. Verily, you find that if any of these things get in a way of such a project, they leave these structures as they are and change the construction plans to preserve them because they consider them to be antiquities.

As for the graves of the dead, according to these individuals, they do not deserve for those plans to be changed. Rather, some of those governments strive—from that which we have known—to place the graveyards on the outskirts of the city and prohibit burying in the old graveyards, and in my opinion this is another error. This is because it causes the Muslims to lose out on (the *Sunnah*) of visiting the graves, as it is not easy for some of the general people to travel long distances in order to reach those graveyards, and visit them and supplicate for [the deceased within] them.

The reason behind them committing these errors—in what I believe—is only blind following of the disbelieving acquisitive European countries, who want to wipe out any manifestation of belief in the Hereafter and everything that reminds of it. It is not for the purpose of health regulations as they claim.

If that were correct, they would hasten to combat those things that everyone with an intellect has not doubt that they are harmful, such as using and buying intoxicants, and corruption and wickedness, with their various names and titles. So their lack of concern with

eliminating these clear matters of corruption, and them striving to remove everything that reminds of the Hereafter and to distance that from their eyes is the biggest proof that the intention is opposite to what they claim and what they declare, and what their chests conceal (from evil) is even greater.

There is no sanctity for the bones of other than the believers, because bones have been attributed specifically to the believer in his statement (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ):

"The bones of the believer."

This shows that this is not the case with the bones of the disbeliever. Al-Ḥāfiẓ Ibn Ḥajr pointed this fact out in *al-Fatḥ* by saying:

> "A benefit derived from this is that the sanctity of the believer after his death remains as it was during his life."

With this, the answer to the question that is posed by many students in Medical school is now known, which is:

Is it permissible to break bones and examine them and perform medical investigations on them?

The answer: It is not permissible with the bones of the Muslims, and it is permissible with other than them. What supports this is what is mentioned in the next point.

127- It is permissible to exhume the graves of the disbelievers, because they have no sanctity, as this is what is understood by the previous *ḥadīth*. What also supports this is the *ḥadīth* of Anas Ibn Mālik (رَضِيَٱللَّهُعَنْهُ) who said:

"The Prophet (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) arrived to al-Madīnah and (first) stayed in a placed at the top of Madīnah in a neighborhood which was known as Banū ʿAmr Ibn ʿAwf. He stayed with them for fourteen nights, then he sent for Banū al-Najjār. They came wearing their swords, and it is as if I can see the Prophet (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) on his riding beast and Abū Bakr behind him and a group of Banū al-Najjār were around him. He finally came upon the courtyard of Abū Ayyūb, and he (the Prophet) used to love to pray wherever he was when the prayer entered, and he would pray in the stables of sheep. He commanded that the *Masjid* (i.e. his *Masjid*) be built, so he sent to a group of Banū al-Najjār:

'O Banū al-Najjār, give me a price for this land of yours.'

They replied: 'No, by Allāh, we do not seek a price for it, except (a reward) from Allāh.'

On the land were graves of the disbelievers, debris and palm trees, so the Prophet (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) commanded that the graves of the disbelievers be dug up, that the debris be leveled and the palm trees be cut. They placed the palm trees in a row in the direction of the *Qiblah* of the *Masjid*, and made both sides of the frame of the opening from stone, and they begin to carry the stones while reciting poetry, and the Prophet (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) was with them saying (while carrying bricks):

هذا الحمال لا حمال خيبر هذا أبر ربنا وأطهر

اللهم لا خير إلا خير الآخرة فاغفر للأنصار و المهاجره

> "This load is not like the load of Khaybar[1], this is more devout and pure in front of our Lord."
>
> O Allāh, there is no good except the good of the hereafter, so forgive the *Anṣār* and the *Muhājirūn*.

And in another wording from the *ḥadīth* of 'Ā'ishah (رَضِيَ ٱللَّهُ عَنْهَا):

اللهم إن الأجر أجر الآخرة فارحم الأنصار والمهاجره

> "O Allāh, verily the true reward is the reward of the hereafter, so have mercy upon the *Anṣār* and *Muhājirūn*."

Al-Ḥāfiẓ said in *al-Fatḥ*:

> "This *ḥadīth* proves the permissibility to do what one wants to a graveyard they own, by selling it or gifting it and the permissibility of digging up obsolete graveyards, if they have no sanctity. It also shows the permissibility of praying in the graveyards of the disbelievers after it is dug up and whatever is in it is removed, and the permissibility of building *Masājid* in those places."

This is the end of what Allāh, the Exalted and High, made easy in summarizing *Aḥkām al-Janā'iz*, asking Him, the Mighty and Exalted, to give us a good life, and to cause us to die as Muslims and

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[1] The load which is carried from Khaybar is dates (as Khaybar is known for its dates), and what is meant here is that this (i.e. carrying those things to build the Prophet's *Masjid*) is better than that in the hereafter and more praiseworthy in ending.

cause us to join the righteous (who preceded us); and our final call is that all praises are for Allāh, Lord of all Creation.

Innovations Related to Funerals

As a completion to the benefit of this book, I saw that I should follow it with a specific chapter addressing the innovations (related) to the funerals, so that the Muslim can be cautious of them and his actions can be correctly based upon the *Sunnah* alone. The wise poet said:

عرفت الشر لا للشر لكن لتوقيه
ومن لا يعرف الخير من الشر يقع فيه

> "I became acquainted with evil, not for the sake of evil, but to be cautious of it.
>
> And whoever does not know good from evil will fall into it."

There comes in the *ḥadīth* of Ḥudhayfah Ibn al-Yamān who said:

> "The people used to ask the Messenger of Allāh (ﷺ) about good, and I used to asked him about evil for fear that it would reach me."

If it was not the case that this chapter was already prepared, I would not have had the time to gather it and add it as an appendix to the book. However, it is already prepared and present with me. It is a section from a larger work that I began to compile about a year ago, or more.

I was writing this as part of a comprehensive book that gathers various religious innovations, and it is suitable to be even an encyclopedia on the subject of innovations. I extracted them from dozens of books, and there were just a few books left to read before

I started to organize and compile them, but I stopped (to do another project).

Therefore, I took this opportunity and extracted what I had gathered about this topic, and I arranged them in an order that I had intended for the original book, as you will see—if Allāh, the Most High, wills.

Before I begin to mention them, it is a must that I mention principles and foundations upon which this chapter is built, which is in accordance to the original work. So I say:

Verily, innovation that has been classified in the legislation as misguidance is:

a- Everything that opposes the *Sunnah*, from statements, actions or beliefs, even if (the opposition) was based upon *Ijtihād* [scholarly research and deduction].

b- Every matter by which nearness to Allāh is sought, and it was prohibited by the Messenger of Allāh (صَلَّىٰ ٱللَّهُ عَلَيْهِ وَسَلَّمَ).

c- Every matter that cannot be legislated except by way of text or evidence and there is no text for it. Thus, it is an innovation, except what comes from a companion.

d- Whatever is attached to [an act of] worship from the customs of the disbelievers.

e- What some of the scholars mention to be recommended, especially the contemporaries from them, and there is no evidence for that.

f- Every act of worship whose description has only been mentioned in a weak or fabricated narration.

g- Extremism in worship.

h- Every act of worship left general in the Islamic legislation, but some people make it specific to a time, description, or number.

The detailed explanation to these foundations will be in the book (which the Shaykh alluded to earlier), if Allāh wills.

It is also beneficial—along with these principles—that you return to the introduction of 'The Innovations of *Ḥajj*, *'Umrah* and Visiting,' which is printed at the end of my book 'The *Ḥajj* of the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) as Jābir Reported It From Him.' [You can also] (look) at the end of my treatise 'Rites of *Ḥajj* and *'Umrah*,' which is now being printed for the third time. Verily, it is a very important and beneficial introduction, if Allāh the Most High wills.

So now we will proceed to what is intended, so I say:

Before the Death

1- The belief of some people that devils come to the dying person in the appearance of their parents, wearing the clothes of a Jew and Christian, so that they can call them to each of those religions in order to misguide them.

2- Placing the *Muṣḥaf* at the head of the dying person.

3- Instructing the dying person to acknowledge the Prophet and the Imāms of *Ahl al-Bayt* (i.e. the Prophetic Household).

4- Reciting Sūrah Yā Sīn over the dying person.

5- Placing the dying person in the direction of the *Qiblah*.

After Death

6- The statement of the *Shī'ah*: "A human being becomes *Najas* (impure) after death except one who is infallible, the martyr and the one who has been ordered to be killed and he made *ghusl* before it, and he was killed for that exact reason."

7- Removing the menstruating woman and the woman in a state of post-natal bleeding from the area of the deceased.

8- Those who witnessed the deceased soul depart taking off work until seven days pass.

9- The belief of some that the soul of the deceased hovers around the place he died.

10- Leaving a candle (lit) near the deceased the night that they die until the morning.

11- Placing a green branch (i.e. from a tree) in the room that he died in.

12- Reading *Qur'ān* in the presence of the deceased until he is washed.

13- Clipping the nails of the deceased and shaving his pubic area.

14- Placing cotton in his anus, throat and ears.

15- Placing dirt on the two eyes of the deceased and saying: "Nothing fills the eye of the son of Ādam except dirt."

16- That the family of the deceased abstain from eating until they finish burying him.

17- Making a habit to cry at lunch and dinner times.

18- That a person rips the clothes for the father and the brother.

19- To mourn over the deceased for a full year and the woman does not use Henna dye nor wear beautiful clothing or jewelry. When this year is over they begin to write and engrave that which they were accustomed to, which is prohibited in the legislation. They do this along with those who observed mourning with them, and they call this 'the release of grief.'

20- Some men growing their beards out of mourning over the deceased.

21- Flipping over rugs and carpets and covering mirrors and chandeliers.

22-Leaving off using water in the house that was stored in a pitcher or other than it, thinking it to be impure. The reason they give is that when the soul of the deceased comes out it is immersed in that water.

23- If one sneezes over some food, they say to him: "(Hurry) and speak with so and so," naming those alive whom he loves. They do this to escape this person from joining the deceased.

24- Leaving off eating soup and fish during the mourning period.

25- Leaving off eating meat, grilled pluck and (Syrian) meatballs.

26- The statement of the *Ṣūfīs*: "Whoever cries over the deceased, then they depart from the path of the people with hidden knowledge (*Ahl al-Maʿārif*)."

27- Not washing the clothes of the deceased until the third day, claiming that this repels from him the punishment of the grave.

28- The statement of some: "Whoever dies on the evening or day of Friday will only be punished in the grave for one hour, then his punishment will cease and will not come back up until the day of Resurrection."

29- The statement of others: "The punishment of the grave will be lifted from the disbeliever on *Jumuʿah* and in *Ramaḍān*, out of respect for the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ)."

30- Announcing the death of the deceased from over the pulpits (*Manābir*).

31- The saying of some when they are informed about someone's death: "Let us recite the *Fātiḥah* over the soul of so and so."

Innovations Related to Washing the Deceased

32- Placing a loaf of bread and cup of water in the place where the deceased was washed for three days.

33- Lighting a lantern or candles in the place where the deceased was washed for three nights, from sunrise to sunset. Some do it for seven nights and some increase upon that; and they do the same at the place where he died.

34- That the one washing the body mentions a supplication when washing each limb.

35-Raising the voice with supplication when washing the dead and during the funeral procession.

36-Draping the hair of the deceased (*Muslimah*) between her two breasts.

Innovations Related to Shrouding and Taking the Deceased to Be Prayed upon

37- Transporting the deceased to far places in order to bury them along with the graves of the righteous, such as *Ahl al-Bayt* [the family of the Prophet] and other than them.

38- The saying of some: "The dead boast about their shroud and how nice they are while in their graves." They mention that the reason for this is that whichever of the deceased has a lowly shroud, he will be censured for such thing.

39-Writing the name of the deceased and that he bears witness to the two testimonies, and the names of *Ahl al-Bayt* (عَلَيْهِمُ السَّلَامُ) with dirt from the grave of Ḥusayn (رَضِيَ اللَّهُ عَنْهُ), if they can find any; and throwing that inside the shroud.

40- Writing a supplication on the shroud.

41- Beautifying the Janāzah.

42- Carrying signs in front of the deceased.

43-Placing an *'Imāmah* (headscarf) over the wooden box (i.e. coffin). The same applies to placing a fez or a wedding wreath on it, or anything that points to the gender of the deceased.

44- Carrying wreaths, myrtles, flowers or a picture of the deceased in front of the procession.

45- Slaughtering sheep at the doorstep when the *Janāzah* is brought out.

46- Carrying bread and sheep in front of the *Janāzah*, slaughtering them after the burial and distributing it with the bread.

47- The belief of some that if the deceased was righteous, the body will be light for those carrying it and it will move faster.

48- Giving out *Ṣadāqah* [charity] at the *Janāzah*, and likewise pouring people a licorice drink, lemon juice or the likes.

49- Always wanting to begin carrying the Janāzah from the right side.

50- Carrying the *Janāzah* in a ten step motion, in each of its four corners.

51- Slowly proceeding with the *Janāzah*.

52- Crowding over the bier.

53- Not wanting to get close to the body of the deceased.

54- Not maintaining silence during the *Janāzah*.

I say: This includes raising the voice with supplications, as will come in the next point, and the people talking to one another and the likes.

55- Audibly reciting supplications, the *Qur'ān*, the *Burdah* or *Dalā'il al-Khayrāt* and the likes.[1]

56- Remembrance behind the *Janāzah*, reciting *al-Jalālah*, al-Burdah, *al-Dala'il* or the Beautiful Names of Allāh.

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[1] **[TN]:** The *Burdah* and *Dalā'il al-Khayrāt* are two poems that exaggerate in praising the Prophet (ﷺ). The first entails major *Shirk*, and the second entails many affairs of misguidance.

57- Saying behind it: "*Allāhu Akbar Allāhu Akbar*, I bear witness that Allāh gives life and death, He is All Living and does not die. Glory be to the one who is all powerful through perfect capability and eternity, and who has overpowered His servants with death and disappearance."

58- Yelling from behind the *Janāzah* saying, "Seek forgiveness for him, and Allāh will forgive you," and the likes.

59- Yelling the word "*al-Fātiḥah*" when passing by the graves of one of the righteous and at the intersections.

60- That the one who sees the *Janāzah* (passing) says, "All praise is for Allāh who did not make me from those died upon misguidance."

61- The belief of some that if the person was righteous it will stop at the grave of a *Walī* when passing by it, in spite of those carrying him.

62- Saying when seeing the *Janāzah*, "This is what Allāh and His Messenger have promised, and Allāh and His Messenger have spoken the truth. O Allāh, increase us in faith and submission."

63- Following the deceased with incense.

64- Circumambulating the graves with the *Janāzah.*

65- Circumambulating the *Ka'bah* with the deceased seven times.

66- Announcing funerals at the doors of the *Masājid.*

67- Bringing the deceased into *Masjid* al-Aqṣā through the door known as *Bāb al-Raḥmah* (Door of Mercy) and situating him

between the door and the rock, and some "scholars" gathering around it to recite some supplications.

68- Reciting an elegy when the *Janāzah* is brought into the *Masjid* before or after it is prayed upon, or before it is removed from in front of the people or after the deceased is buried at the grave.

69- To always transport the *Janāzah* by car and have the funeral procession by car.

70- To carry some of the deceased on a military cannon wagon.

Innovations Related to Praying Over the Deceased

71- Praying the absentee funeral prayer over the Muslims who died all around the world, every day after sunset.

72- Praying over someone in absentia, knowing that he was already prayed upon in the place he died.

73- The saying of some when praying over the deceased: "Glory be to the One who overpowered His servants with death, and glory be to the All Living who does not die."

74- Removing the shoes when praying over the deceased, even if there are no impurities on them, and then standing over them.

75- That the Imām stands at the waist of the man and at the chest of the woman.

76- Reciting the *Du'ā' al-Istiftāḥ* (the opening supplication for the prayer).

77- Abstaining from reciting the *Fātiḥah* and a *Sūrah* in the prayer.

78- Abstaining from exiting the prayer by making *Taslīm*.

79- The statement of some in a loud voice after the prayer, "What do you testify regarding him?" Those present say, "He was from the righteous," and the like of this.

Innovations Related to the Burial and What Follows It

80- To slaughter a Buffalo when the *Janāzah* reaches the graveyard, before he is buried and giving out the meat to those present.

81- To place the blood of the animal that was slaughtered when the deceased was brought out of his house on his grave.

82- Supplicating around the bier of the deceased before he is buried.

83- Calling the *Adhān* when placing the deceased in the ground.

84- Entering the deceased in the grave from the head of the grave.

85- Putting some of the dirt (from the grave of) Ḥusayn along with the deceased when placing him in his grave, (claiming) that this is protection from every fearful thing.

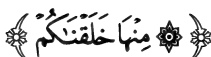
86- Placing a layer of sand under the deceased (in the grave) without necessity.

87- Placing a pillow or the likes under the head of the deceased in the grave.

88- Sprinkling rose water on the deceased in his grave.

89- That those present throw dirt with the back of their hands, while saying, "To Allāh we belong and to Allāh we shall return."

90- Reciting,



"From it We created you," with the first throw of dirt,

﴿وَفِيهَا نُعِيدُكُمْ﴾

"And from it We will return you," with the second throw of dirt. And,

﴿وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَىٰ﴾

"And from it We will bring you out a second time," with the third throw.

91- Saying with the first throw of dirt, "In the name of Allāh." With the second, "The dominion belongs to Allāh." With the third, "All power belongs to Allāh." With the fourth, "All might belongs to Allāh." With the fifth, "Pardon and forgiveness belong to Allāh." With the sixth, "Mercy belongs to Allāh." Then reciting with the seventh:

﴿كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٦﴾﴾

"Everyone on it will perish," to the end of the verse, and reciting the statement of Allāh,

﴿۞ مِنْهَا خَلَقْنَٰكُمْ﴾

"From it We created you," to the end of the verse.

92- Reciting seven *Sūrahs*: the *Fātiḥah*, the *Muʿawwidhatān* (i.e. *al-Nās* and *al-Falaq*), *al-Ikhlāṣ*, *al-Naṣr*, *al-Kāfirūn*, *al-Qadr*, and then this *Duʿāʾ*, "O Allāh, I ask you by Your Great Name, and I ask You by Your Name, which is the basis of the Religion. I ask you, I ask

You, and I ask You...I ask You by your Name that if You are asked by it You give, and if You are supplicated with it You answer, O Lord of Jibrā'īl, Mikā'īl, Isrāfīl and 'Azrā'īl..." They do all this while burying the deceased.

93- Reciting the *Fātiḥah* at the head of the deceased, and the opening of *al-Baqarah* at his feet.

94- Reciting the *Qur'ān* while piling dirt on the deceased.

95- Instructing the deceased to say *Lā ilāha illā Allāh*, when burying him.

96- Putting two stones on the grave of the deceased woman.

97- Offering an elegy at the grave, after burying the deceased.

98- Taking the deceased before he is buried to the different noble sites.

99- Residing with the deceased after he is buried at the graveyard, or close to it.

100- Refusing to enter their home after returning from the burial until they wash their hands and feet from the remnants of the deceased.

101- Placing food and drink at the grave so people can take it.

102- Giving out *Ṣadāqah* at the grave.

103- Pouring water over the grave in the direction of the head. Then walking around him, (pouring water on it). Then pouring what is left on the middle of him.

Innovations Related to Condolences and Similar Issues

104- Offering condolences at the grave.

105- Gathering at a specific place to give condolences.

106- Limiting *al-Ta'ziyah* (condolences) to three days.

107- Leaving the furniture that is brought to the house of the deceased to be sat on by those coming to offer condolences for seven days and then removing it after that.

108- Giving condolences with the following:

> "May Allāh make great your reward, bestow upon you patience, and bless both you and us with gratefulness. Indeed, our own souls, our wealth, our families and our children are from the gifts of Allāh, the Mighty and Exalted, and from His temporary favors. He let you enjoy them with joy and happiness, and He took them from you (promising) a great reward of *Ṣalāh*, mercy and guidance, if you remain patient seeking its reward. So be patient, and do not let your grief nullify your reward, lest you are regretful. Know that grief does not bring anything back and does not ward off sadness and what is decreed to occur, as it has already happened."

109- Giving condolences with: "Verily, with Allāh lies solace in every calamity, and a successor from everyone who passes. So trust in Allāh, and have hope in Him, for verily the only one truly deprived is the one who is deprived of reward."

110- For the family of the deceased to prepare food, [which is eaten by visitors].

111- To host a gathering for the deceased on the 1st, 7th, and 40th day, and then after a full year.

112- For the family of the deceased to prepare food the first Thursday.

113- Accepting the invitation to a meal held by the family of the deceased.

114- Their statement: "No one should lift the table spread sheet for three days, except the one who laid it down."

115- Making or buying powdered donuts and buying something to eat with it on the seventh day.

116- To put in ones will [the request] to prepare food and host (funeral goers) the day he dies or after that, and giving a few dirhams for someone to recite the *Qur'ān* for his soul, or say *Tasbīḥ* (*Subḥān Allāh)* or say *Lā Ilāha Illā Allāh.*

117- To put in ones will that men sleep at his grave for forty nights, or more or less than that.

118- To dedicate endowments, particularly money, so that someone can recite the *Qur'ān*, pray the voluntary prayers, recite *Lā ilāha illā Allāh* or send salutations upon the Prophet, intending by this that the reward is given to the soul of the endower or the one who visits him.

119- That the relative of the deceased gives *Ṣadāqah* on his behalf with whatever he is able before a night passes; and if he does not have it, then he prays two *Rak'ahs*, reciting in each *Rak'ah* the *Fātiḥah*, *Āyah al-Kursī* once and *Sūrah al-Takāthur* ten times. When he finishes, he says: "O Allāh, I prayed this prayer, and You know

what I intended by it. O Allāh, send its reward to the grave of so and so, from the deceased."

120- Giving *Ṣadāqah* on behalf of the deceased with the food that was liked by the deceased.

121- Giving *Ṣadāqah* on behalf of the soul of the deceased during the three months of *Rajab*, *Sha'bān* and *Ramaḍān.*

122- To make up the prayer (on behalf of the deceased).

123- Reciting for and over the deceased.

124- *Dhikr* beads for the deceased.

125- Performing *al-'Atāqah*[1] for the deceased.

126- Reciting the *Qur'ān* for the deceased, and completing it at his grave.

127-Doing *Ṣubḥah* for the deceased, which is that the family goes early to the grave of the deceased, who they just buried the day before, along with their close relatives and acquaintances.

128- Laying out rugs and other things in the graveyard for those attending this *Ṣubḥah.*

129- Erecting a tent over the grave.

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[1] **[TN]** *Al-'Atāqah* (i.e. the emancipation) for the deceased is a practice of reciting *Sūrah al-Ikhlāṣ*, *al-Falaq* and *al-Nās*, several hundred times on behalf of the deceased, claiming this will emancipate them from the Hellfire. There is no evidence to support such practice, as mentioned by the Permanent Committee of Scholars in Saudi Arabia, Fatwā (no. 21264).

130- Staying overnight at the grave for forty nights, or more or less than that.

131- Eulogizing the deceased on the 40th night, or after each year passes, which they call "Remembrance."

132- To dig a grave before one dies, as a preparation for death.

Innovations Related to Visiting the Graves

133- Visiting the graves after the third day, which they call *al-Faraq*, and visiting them at the beginning of each week. Then visiting them on the 15th, and then on the 40th, which they call "outings," and some people suffice with the last two.

134- Visiting the graves of one's parents every Friday.

135- The statement of some: "If one does not go to visit the deceased the night before *Jumuʿah*, he will be in a state of anxiety among the other dead." They also claim that they (i.e. the dead) can see them if they leave the city limits.

136- That the women go to the *al-Umawī* Mosque the dawn of Saturday up to the forenoon to visit the *Yaḥyawī* station, claiming that whoever constantly does this for forty Saturdays will get what they intended.

137- Going to the grave of Shaykh Ibn ʿArabī for forty *Jumuʿahs* with the claim that by this (their) needs will be fulfilled.

138- Visiting the graves on the day *of al-ʿAshūrāʾ*.

139- Visiting them the night of the middle of *Shaʿbān* and lighting a fire at them.

140- Going to the graves on the two *ʿĪds*, in *Rajab*, *Shaʿbān* and in *Ramaḍān*.

141- Visiting the graves the day of *ʿĪd*.

142- Visiting them on Mondays and Thursdays.

143- That some who visit the graves stop at the gate with total humility, as if they are seeking permission, and then they enter!

144- Standing in front of the graves, placing the two hands in the fashion of one who is praying, and then sitting down.

145- Making *Tayammum* to visit the graves.

146- Praying two *Rakʿahs* when visiting the graves, reading in each *Rakʿah* Sūrah al-Fātiḥah, *Āyah al-Kursī* once and *Sūrah al-Ikhlāṣ* three times, intending its reward for the deceased.

147- Reciting the *Fātiḥah* on behalf of the deceased.

148- Reciting *Sūrah Yā Sīn* at the graves.

149- Reciting:

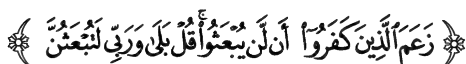


"Say, He is Allāh, the One," eleven times.

150- Supplicating with the statement: "O Allāh, I ask You by the holiness of Muḥammad (ﷺ) not to punish the deceased."

151- Extending greetings of *Salām* to them with the wording "*ʿAlaykum al-Salām*," mentioning *ʿAlaykum* before *al-Salām.*

152- Reciting over the graves of the people of the Book:



> **"Those who disbelieved claimed they would not be resurrected. Say, by my Lord, you all will indeed be resurrected."** [Sūrah al-Taghābun 64:7]

153-Giving sermons upon pulpits or chairs in the graveyard on moonlit nights.

154- Reciting *Lā ilāha illā Allāh* aloud around the graves.

155-Naming those who visit some graves *al-Ḥāj*.

156- Conveying *Salām* to the Prophets by way of the deceased person who is being visited.

157- That women proceed on Friday to some (grave) sites in *al-Sāliḥiyyah* (in Damascus), and are joined by some men.

158- Visiting some ancient sites of the Prophets in al-Shām, such as *Mughārat al-Khalīl* (عَلَيْهِ ٱلسَّلَامُ), and the three ancient sites located at *Qāsiyūn* mountain in west Rabwah.

159- Visiting the grave of the unknown soldier or the unknown martyr.

160- Gifting the reward of acts of worship, such as prayer and recitation of the *Qur'ān*, to the deceased Muslims.

161- Gifting the reward of (good) deeds to the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ).

162-(Hiring) and paying one to recite the *Qur'ān,* gifting the reward to the deceased.

163- The statement: "Supplication is answered at the graves of the Prophets and righteous."

164- Going to the graves to offer supplication, hoping for it to be answered.

165- To wrap and cover the graves of the Prophets, righteous and others.

166- The belief of some that if the grave of a righteous person is in a town or village that they will be given provision and aid through his blessings. They say: "Verily, he is the guardian of the town." And they also say: "*Sayyidah* Nafīsah is the guardian of Cairo, Shaykh Raslān is the guardian of Damascus, and so and so is the guardian of Baghdād," and so forth.

167- Their belief regarding many of the tombs that they possess special abilities, such as knowledge of medicine. [They believe] that some benefit in the area of ophthalmology and some of them can cure fevers.

168- The statement of some of them: "This grave is a known antidote."

169- The statement of some "Shuyūkh" to those who come to them "If you have a need with Allāh, seek refuge with me," or they say, "Seek refuge at my grave."

170- Showing reverence to what is around the graves of a "*Walī*" such as trees and rocks, and believing that whoever cuts them down will be stricken with some harm.

171- The statement of some: "Whoever reads *Āyah al-Kursī* while facing the direction of Shaykh ʿAbd al-Qādir al-Kīlānī (i.e. al Jīlānī), and conveys *Salām* to him seven times, stepping closer to his grave with each *Salām*, their needs will be fulfilled."

172- Sprinkling water over the grave of a deceased married woman whose husband remarried after her death, claiming that this will extinguish any jealousy she may have.

173-Traveling to visit the graves of Prophets and the righteous.

174- Beating the drum, blowing horns or playing flutes at the grave of al-Khalīl (عَلَيْهِ ٱلسَّلَامُ), seeking nearness to Allāh by that.

175- Visiting al-Khalīl (عَلَيْهِ ٱلسَّلَامُ) inside the erected structure.

176- Building dwellings in the graveyards and residing in them.

177- Laying marble tile or planks of wood over them (i.e. the graves).

178- Putting a guardrail on the grave.

179- Decorating the grave.

180- Carrying a *Muṣḥaf* to the graveyard and reciting from it over the deceased.

181- Placing *Maṣāḥif* at the grave for anyone who wants to recite the *Qur'ān* there.

182- Perfuming the walls and posts of the grave.

183- Presenting letters of complaint and grievances and placing them insides tombs, claiming that the one in the tomb will settle those disputes.

184- Tying strings on the openings of the graves of *Awliyā'*, (claiming) this will cause them to remember them and carry out their needs.

185- The visitors tapping on the coffins of the *Awliyā' and* attaching themselves to them.

186- Placing handkerchiefs and clothes on the graves with the intention of seeking blessings.

187- That some women climb upon the grave of a supposed *Walī* and rub their private parts on it so they can conceive.

188- Reaching out to touch the grave and kissing it.

189- That one places their stomach and back directly on the wall of the grave.

190- Placing ones entire body or some of it on the graves, or perhaps they touch it using a stick or the like.

191- Rubbing one's cheeks upon them.

192- Circumambulating [*Ṭawāf*] the graves of the Prophets and righteous.

193-To make *Ta'rif* at the graves, and this is to go to the graves of those who he has good thoughts about on the day of 'Arafah and hold a huge gathering at his grave, just like what occurs at 'Arafah.

194- Slaughtering and sacrificing the *Uḍḥiyah* at the grave.

195- Purposely seeking to face the direction of (the grave) of a righteous man when making *Du'ā'*.

196- Refusing to face certain directions, where some righteous are buried, with one's back.

197- Going to the graves of the Prophets and righteous in order to supplicate there, hoping (Allāh) will answer this invocation.

198- Going to the graves to offer prayer.

199- Going to the graves to offer prayer towards the graves.

200- Going to the graves to make *Dhikr*, recite, fast, and slaughter.

201- Making *Tawassul* to Allāh by way of the one in the grave.

202- Swearing to Allāh by a grave.

203- To say to the deceased or one who is absent from the Prophets and righteous: "Supplicate to Allāh (for me)," or "Ask Allāh, the Most High (for me)."

204- Seeking rescue from the deceased, such as their saying: "O *Sayyid* so and so, grant me rescue," or "Aid me against my enemy."

205- Believing that the deceased controls affairs besides Allāh, the Most High.

206- Staying at the graves and residing close to them.

207- Departing from the graves that they revere, walking backwards.

208- The saying of the dervish visitors who travel to the cities specifically to visit the graves of *Awliyā* and deceased, when they intend to return (to their villages): "Let us recite the *Fātiḥah* for

everyone in this cemetery, for my *Sayyid* so and so, and *Sayyidah* so and so." They mention them by name, turn to them and point to them, and then wipe their (own) faces.

209- Their statement: "*Salāmun ʿAlayka* O *walī* of Allāh, the *Fātiḥah* is an addition to the nobility of the Prophet (ﷺ), the four, *Aqṭāb*, *al-Anjāb*, *al-Awtād*[1], the carriers of the book and *al- Awgāth*; the people of the sacred chain, those revered, those who comprehend this universe, and all of the *Awliyā* generally. O ever living, the one who sustains and protects." Then they recite *Fātiḥah*, wipes his face with his hands and exits walking backwards.

210- Raising the grave and building upon it.

211- To leave in one's will that a structure be built on his grave.

212- Plastering the graves.

213- Engraving the names of the deceased and the date of his death on his grave.

214- Building *Masājid* or tombs over graves or revered sites.

215-Taking the graveyards as places of prayer by praying by them or over them.

216- Burying a person in a *Masjid* or building a *Masjid* over a dead person.

217- Facing a grave during the prayer while one's back is facing the *Kaʿbah*.

[1] Sufi terminology to describe different groups of individuals.

218- Taking graves as an *'Īd* (i.e. a place of constant reoccurring ceremonial visits).

219- Hanging a candle at the graves so people can visit.

220- To make an offering of oil and candles to light a grave, mountain or tree.

221- That the people of al-Madīnah visit the Prophet's grave every time they enter and exit the Prophet's *Masjid*.

222- Taking a journey (to specifically) visit the Prophet's grave (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ).

223- Visiting him (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) in the month of *Rajab*.

224- Proceeding directly to the Prophet's grave when entering the *Masjid* and standing at a distance with utmost humility, placing the right hand over the left, as if one is offering the Prayer.[1]

225- Asking the Prophet (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) for forgiveness and reciting the *āyah*:

﴿إِذ ظَّلَمُوٓاْ أَنفُسَهُمۡ جَآءُوكَ﴾

> **"And if they wrong themselves they come to you seeking forgiveness."** To the end of the *āyah*.

226- Seeking *Tawassul* through him (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ).

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[1] Indeed, I saw this in the year 1368H, and my hair stood up (i.e. out of disgust) due to the large numbers of those doing that, especially those who came from outside (of Saudi Arabia).

227- Swearing to Allāh, the Most High, by him.

228- Seeking rescue with him instead of Allāh, the Most High.

229- That some cut their hair and throw it in the big lantern next to the Prophet's grave.

230- Wiping on the grave of the Prophet.

231- Kissing it.

232- Circumambulating it (i.e. making *Ṭawāf* around it).

233- Placing one's stomach or back to the wall of the grave of the Prophet.

234- Placing one's hand on the window of the room of the Prophet's grave. And another swearing by it, saying: "And by the right of the one who placed his hand on his window and said, I seek intercession, O Messenger of Allāh."

235-To stand for a long time at the Prophet's grave to offer *Du'ā'* for oneself, facing the grave.

236-Some seeking nearness to Allāh by eating *Ṣayḥānī* dates in the *Rawḍah* between the grave and the *Minbar*.

237-Gathering at the grave of the Prophet (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) to recite the *Khatmah* (a closing supplication after completely reading the *Qur'ān*), and reciting poetry.

238- Supplicating for rain by opening a window to the grave of the Prophet (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) or others from the Prophets or righteous.

239- Sending pieces of paper with people's needs written upon them to the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ).

240-The statement of some: "It is not proper for one to mention their needs and to seek forgiveness of their sins when visiting the grave of the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ), because he is more knowledgeable than them regarding their needs and interests."

241- The statement: "There is no difference between his life and his death (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) in regards to him seeing his *Ummah* and knowing their conditions, intentions, complaints and thoughts."

This is the conclusion of what was easy for me to abridge from (our book) *Aḥkām al-Janā'iz Wa Bida'uhā*, written by its author Muḥammad Nāṣir al Din al-Albānī, seeking from Allāh, the Most High, to accept it from me and the rest of my deeds and writings, and to save for me its reward on the day of recompense:

﴿يَوْمَ لَا يَنفَعُ مَالٌ وَلَا بَنُونَ ﴿٨٨﴾ إِلَّا مَنْ أَتَى ٱللَّهَ بِقَلْبٍ سَلِيمٍ ﴿٨٩﴾﴾

"The day when money and children will be of no avail, except the one who comes with a pure heart." [Sūrah al-Shu'arā 26:88-89]

Glory and all praise be to You, O Allāh. I testify that there is no true deity except You, I seek Your forgiveness and turn to You in repentance.

Amman, Jordan
11th of *Jumādā al-Ākhirah* 1402H (5th April 1982)
Written by
Muḥammad Nāṣir al Din al-Albānī

Glossary

A

Āyah: (pl. *āyāt*) "sign," a verse of the *Qur'ān*.
Āhād: a narration which has not reached the level of *mutawātir*.
Ahādīth: see *hadīth*.
'Alayhis-salām: "may Allāh (سُبْحَانَهُ وَتَعَالَى) protect and preserve him." It is said after the name of a Prophet of Allāh or after the name of an Angel.
Anṣār: "helpers;" the Muslims of al-Madīnah who supported the Muslims who migrated from Makkah.
'Arsh: Throne of Allāh (جَلَّ جَلَالُهُ).
'Aṣr: the afternoon Prayer.
Awliyā': see *Walī*.

B

Bid'ah: Heresy (any innovatory practice).
Burāq: An animal bigger than a donkey and smaller than a horse on which the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) went for the *Mi'rāj*.

D

Dā'ī: one engaged in *da'wah*, caller.
Da'aef: "weak," unauthentic narration.
Da'wah: invitation, call to Allāh (عَزَّ وَجَلَّ).
Dīn: a completed way of life prescribed by Allāh (تَبَارَكَ وَتَعَالَى).
Dhikr: (pl. *adhkār*) remembrance of Allāh (جَلَّ وَعَلَا) with the heart, sayings of the tongue and actions of our limbs.

E

Īmān: faith, to affirm all that was revealed to the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ).

F

Fāhish: one who uses foul language.
Fard Kifāyah: collective obligation - if fulfilled by a part of the community then the rest are not obligated.
Fatwā: (pl. *fatāwā*) religious verdicts.
Faqīh: A scholar who can give religious verdicts.
Fiqh: Islāmic jurisprudence, understanding.
Fitnah: (pl. *fitan*) Trials, persecution, conflicts and strifes.
Fitrah: the natural disposition that one is born upon.

G

Ghulū: going to an extreme.
Ghusl: A ceremonial bath necessary for the one who is in a state of *Janābah*.

H

Hadīth: (pl. *ahādīh*) the saying, actions and approvals narrated from the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ).
Halāl: lawful.
Hanīf: pure Islāmic Monotheism (worshipping Allāh alone and nothing else).
Harām: unlawful and forbidden.
Hasan: fine, good; a term used for an authentic *hadīth*, which does not reach the level of *Sahīh*.
Harj: killing.

Al-Harūriyyah: an especially un-orthodox religious sect that branched off from the *Khawārij*.
Hijrahh: migration from the land of *Shirk* to the land of Islām.
Hukm: a judgment of legal decision (especially of Allāh).

I

'Ibādah: worship, worship of Allāh.
Ihsān: worshipping Allāh as though you see Him. However, since you cannot see Him, then know that He sees you.
Ijmā': consensus, a unified opinion of Scholars regarding a certain issue.
Ijtihād: exertion of effort; the process of arriving at a reasoned decision by a Scholar on an issue.
Imām: leaders; leaders in Prayer, knowledge in *fiqh*, leader of a state.
Isnād: the chain of narrators linking the collector of the saying to the person quoted.
Istikhārah: a Prayer consisting of two units (*rak'ah*) asking Allāh for guidance.
Istiwā: ascending; the ascending of Allāh above the Throne (in the manner that befits His Majesty).

J

Janābah: state of a person after having sexual intercourse or sexual discharge.
Janāzah: (pl. *janā'iz*): Funeral.
Jihād: striving, struggling, fighting to make the Word of Allāh supreme.
Jum'ah: Friday.
Jinn: invisible creation, created by Allāh from smokeless fire.
Junub: a person who is in the state of *janābah*.

K

Kaʿbah: a square stone building in *al-Masjidul-Haram* (the great mosque in Makkah which Muslims go to for pilgrimage and which all Muslims direct their face in Prayer).
Al-Kabāʾir: the major sins.
Khārijī: (pl. *Khawārij*): those who declared that a Muslim becomes a disbeliever due to committing a major sin alone.
Khalīfah: (pl. *khulafāʾ*): the head of the Islāmic government to whom the oath of allegiance is given.
Khilāfah: an Islāmic state.
Khutbah: (person *khatīb),* religious talk (sermon).
Kufr: (person *kāfir*) act of disbelief in the Religion of Islām.

M

Madhhab: position or opinion of a Scholar; school of Islāmic Jurisprudence.
Makrūh: not approved of, undesirable from the point of view of Religion, although not punʿIshāble.
Manhaj: way; method; methodology.
Marfūʾ: raised; a narration attributed to the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ).
Masjid: mosque.
Mawbiqāt: great destructive sins.
Mudallis: one who practises *tadlīs.*
Muhājir: (pl. *muhājirūn, muhājirīn*) one who migrated from the land of the disbelievers to the land of the Muslims for the sake of Allāh.
Muhaddith: scholar of the science of *hadīth.*
Muftī: one who gives *fatāwā.*
Mujāhid: (pl. *mujāhidūn*): a Muslim warrior in *Jihād.*
Mujtahid: one who is quʿAlīfied to pass judgment using *ijtihād.*
Munkar: "rejected;" a narration which is un-authentic itself and contradicts and authentic narrations.
Muqallid: one who practices *taqlīd.*

Mushrik: (pl. *mushrikūn*) polytheists, pagans and disbelievers in the oneness of Allāh (عَزَّوَجَلَّ) and His Messenger (صَلَّىٱللَّهُعَلَيْهِوَعَلَىٰآلِهِوَسَلَّمَ).
Mustahabb: recommended; an action if left it is not punʿIshāble and if done it is rewardable.
Muttaqūn: those who are pious.
Mutawātir: a *hadīth* which is narrated by a very large number of narrators, such that it cannot be supported that they all agreed upon a lie.
Muwahhid: (pl. *muwahhidūn*) one who unifies all of his worship and directs it to Allāh alone.
Mawdū': fabricated; spurious; invented (narration).
Mawqūf: stopped; a narration from a Companion (not going back to the Prophet (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ)).
Mawsūl: "connected;" a continuous *isnād* (can be narrated back to the Prophet (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ)).

N

Nāfilah: (pl. *nawāfil*) Optional practice of worship.
Niyyah: intention from the heart.
Nusuk: a sacrifice.

Q

Qadar: Divine pre-ordainment; that which Allāh has ordained for his creation.
Qiblah: the direction the Muslims face during Prayer.
Qiyās: analogical deduction of Islāmic laws. New laws are deduced from old laws based upon similarity between their causes.
Qunūt: "devotion;" a special supplication while standing in the Prayer.
Quraysh: one of the greatest tribes in Arabia in the pre-Islāmic period of Ignorance. The Prophet (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) belonged to this tribe.

R

Rāfidī: the correct title for the extreme *Shī'ah.* Those who bear m'Alīce and grudges against the noble Companions (رَضِيَ ٱللَّهُ عَنْهُمْ) to the extent that they declare them to be apostates. They also hold that the *Qur'ān* which the Muslims have is neither complete nor preserved from corruption.
Ramadān: the ninth month of Islāmic calendar, in which Muslims observe fasting.

S

Sahābah: Muslims who met the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) believing in him and died believing in him.
Sahīh: authentic, the highest rank of classification of authentic *ahādīth*.
Salaf/Salafus-Sālihīn: pious predecessors; the Muslims of the first three generations: the Companions, the successors and their successors.
Salafī: one who ascribes oneself to the *salaf* and follows their way.
Sīrah: the life story of the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ).
Sharī'ah: the divine code of law of Islām.
Shawwāl: the month after *Ramadān*.
Shaytān: S'Aṭān
Shī'ah: (see *Rāfidī*) a collective name for various sects claiming love for *Ahlul-Bayt*.
Shirk: associating partners with Allāh directly or indirectly; compromising any aspects of *Tawhīd*.
Sūrah: a chapter of the *Qur'ān*
Sunnah : "example, practice;" the way of life of the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ), consisting of his words, actions and silent approvals. The *Sunnah* is contained in various *ahādīth*.

T

Tābi'ī: (pl. *tābi'īn*) the generation that came after the Companions of the Prophet (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ).
Tafsīr: explanation of the *Qur'ān*.
Tāghūt: anything worshiped other than the real God (Allāh) (i.e. false deities).
Tahajjud: voluntary, recommended Prayer between the compulsory prayers of *'Ishā'* and *Fajr*.
Takhrīj: to reference a *hadīth* to its sources and analyze its i*snāds*.
Taqlīd: blind following; to follow someone's opinion (*madhhab*) without evidence.
Taqwā: acting in obedience to Allāh, hoping for His mercy upon light from Him and *taqwā* is leaving acts of disobedience, out of fear of Him, upon light from Him.
Tarjamah: notes about a reporter of *hadīth*.
Tawwāf: the circumambulation of the *Ka'bah*.
Tawhīd: Islāmic Monotheism. The Oneness of Allāh. Believing and acting upon His Lordship, His rights of Worship and Names and Attributes.

U

Uhud: A well known mountain in al-Madīnah. One of the greatest battles in Islāmic history came at its foot. This is called *Ghazwah Uhud*.
'Ulamā': (singular: *'ālim*) scholars.
Umm: mother of, used as an identification.
Ummah [nation]: "nation", the Muslims as a whole.
'Umrah: a visit to Makkah during which one performs the *tawwāf* around the *Ka'bah* and the *Sa'ī* between *as-Safā* and *al-Marwah*. It is called the lesser *Hajj*.
Usūl: the fundamentals.

W

Wahyī: the revelation or inspiration of Allāh to His Prophets.
Wahdatul-Wujūd: the belief that everything in existence is infact Allāh. This deviant belief is held by many *Sūfīs*.
Wakīl: disposer of affairs.
Witr: "odd;" the last Prayer at the night, which consists of odd number of *raka'āt* (units).
Walīmah: the wedding feast.
Wasīlah: the means of approach or achieving His closeness to Allāh by getting His favours.
Wudū': an ablution (ritual washing) that is performed before Prayer and other kinds of worship.

Y

Yaqīn: perfect absolute faith.
Yathrib: one of the names of al-Madīnah.

Z

Zakāt: charity that is obligatory on everyone who has wealth over and above a certain limit over which a year has passed (2.5% of saved wealth).
Zakātul-Fitr: an obligatory charity by the Muslims to be given to the poor before the Prayer of *'Īdul-Fitr*.
Zamzam: the sacred water inside the *haram* (the grand mosque) at Makkah.
Zanādiqah: atheists, heretics.

Our Call to the Ummah

[1]: We believe in Allāh and His Names and Attributes, as they were mentioned in the Book of Allāh and in the *Sunnah* of the Messenger of Allāh (عَزَّوَجَلَّ), without *taḥrīf* (distortion), nor *ta'wīl* (figurative interpretation), nor *tamthīl* (making a likeness), nor *tashbīh* (resemblance), nor *ta'ṭīl* (denial).

[2]: We love the Companions (رَضِيَ اللَّهُ عَنْهُمْ) of the Messenger of Allaah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), and we hate those who speak against them. We believe that to speak ill of them is to speak ill of the Religion, because they are the ones who conveyed it to us. And we love the Family of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) with love that is permitted by the *Sharī'ah.*

[3]: We love the People of *Ḥadīth* and all of the *Salaf* of the *Ummah* from *Ahl al-Sunnah.* Imām al-Shāṭibī (d.790H) - رَحِمَهُ اللَّهُ - said, "The *Salaf al-Ṣāliḥ*, the Companions, the *tābi'īn* and their successors knew the *Qur'ān*, its sciences and its meanings the best."

[4]: We despise *'ilm al-kalām* (knowledge of theological rhetoric), and we view it to be from amongst the greatest reasons for the division in the *Ummah.*

[5]: We do not accept anything from the books of *fiqh* (jurisprudence), nor from the books of *tafsīr* (explanation of the *Qur'ān*), nor from the ancient stories, nor from the *Sīrah* (biography) of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), except that which has been confirmed from Allāh or from His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). We do not mean that we have rejected them, nor do we claim that we are not in need of them. Rather, we benefit from the discoveries of our Scholars and the jurists and other than them. However, we do not accept a ruling, except with an authentic proof.

[6]: We do not write in our books, nor do we cover in our lessons, nor do we give sermons with anything except the *Qur'ān*, or the authentic and authoritative *ḥadīth.* And we detest what emanates from many

books and admonishers in terms of false stories and weak and fabricated *aḥādīth*.

[7]: We do not perform *takfīr* upon any Muslim due to any sin, except *Shirk* with Allāh, or the abandonment of Prayer, or apostasy. We seek refuge in Allāh from that.

[8]: We believe that the *Qur'ān* is the Speech of Allāh, it is not created.

[9]: We hold that our 'obligation is to co-operate with the group that traverses the methodology of the Book and the *Sunnah*, and what the *Salaf* of the *Ummah* were upon; in terms of calling to Allāh (سُبْحَانَهُ وَتَعَالَى), and being sincere in worship of Him, and warning from *Shirk*, innovations, and disobedience, and to advise all of the groups that oppose this.' 'So co-operating upon righteousness and piety (*taqwā*) and mutual advising necessitates warning against evil and not co-operating with the wicked.'

[10]: We do not deem it correct to revolt against the Muslim rulers as long as they are Muslims, nor do we feel that revolutions bring about reconciliation. Rather, they corrupt the community.
[11]: We hold that this multiplicity of present day parties is a reason for the division of the Muslims and their weakness. So therefore we set about 'freeing the minds from the fetters of blind-following and the darkness of sectarianism and party spirit.'

[12]: We restrict our understanding of the Book of Allāh and of the *Sunnah* of the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) to the understanding of the *Salaf* of the *Ummah* from the Scholars of *ḥadīth*, not the blind-followers of their individuals. Rather, we take the truth from wherever it comes. And we know that there are those who claim *Salafīyah*, yet *Salafīyah* is free from them, since they bring to the society what Allāh has prohibited. We believe in 'cultivating the young generation upon this Islām, purified from all that we have mentioned, giving to them a correct Islamic education from the start - without any influence from the disbelieving western education.'

[13]: We believe that politics is a part of the Religion, and those who try to separate the Religion from politics are only attempting to destroy the Religion and to spread chaos.

[14]: We believe there will be no honor or victory for the Muslims until they return to the Book of Allāh and to the *Sunnah* of the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ).

[15]: We oppose those who divide the Religion into trivialities and important issues. And we know that this is a destructive *Daʿwah.*

[16]: We oppose those who put down the knowledge of the *Sunnah,* and say that this is not the time for it. Likewise, we oppose those who put down acting upon the *Sunnah* of the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ).

[17]: Our *Daʿwah* and our *ʿAqīdah* is more beloved to us than our own selves, our wealth and our offspring. So we are not prepared to part with it for gold, nor silver. We say this so that no one may have hope in buying out our *Daʿwah,* nor should he think that it is possible for him to purchase it from us for *dīnār* or *dirham.*

[18]: We love the present day Scholars of the *Sunnah* and hope to benefit from them and regret the passing away of many of them. Imām Mālik said (d.179H) - رَحِمَهُ ٱللَّهُ, "The knowledge of *ḥadīth* is your flesh and blood and you will be asked concerning it on the Day of Judgment, so look who you are taking it from."

[19]: We do not accept a *fatwā* except from the Book of Allāh and the *Sunnah* of the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ).

These are glimpses into our *ʿAqīdah* and our *Daʿwah.* So if one has any objection to this, then we are prepared to accept advice if it is truthful, and to refute it if it is erroneous, and to avoid it if it is stubborn rejection. And Allāh knows best.

An Abridgment of the Rulings & Regulations Pertaining to

THE FUNERAL RITES

In this book, Shaykh al-Albānī—the *Muḥaddith* of this era—addresses the rulings and regulations for both the dying person and those responsible with carrying out the funeral rites, based solely on the Qur'ān and the authentic Sunnah.

It was necessary for the Shaykh to compile such a monumental work due to the un-Islamic practices that have crept upon the Muslims as it pertains to the funeral rites. Some of these practices are forbidden, such as wailing over the dead; some are innovations, such as women partaking in what is referred to as the year of mourning; and some even reach the level of *Shirk* [associating partners with Allāh], such as calling upon the dead and making *Ṭawāf* around the graves.

This book serves as a reference point for the English-speaking Muslim to allow them to differentiate between what is legislated based on the Qur'ān and the authentic Sunnah, with the understanding of the Companions, and what has no basis in the religion of Islam whatsoever.

Shaykh al-Albānī said, describing his summarization of the original work:
"I made it a stipulation to only include in it authentic narrations, as is our normal practice in all our works—and all praise is for Allāh, always and forever.

I also omitted some things from the text and much of the commentary that does not have a strong and direct connection to the subject matter of the book. Similarly, I added a few benefits, which cannot be found in the original version.

I ask Allāh, the Most High, to benefit the Muslims through this and to make it just like the original version, and all my other books, aiding them to follow the Book and the *Sunnah*, and to live a life upon Islām; and there is no true way to do this except through beneficial knowledge and righteous actions."



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